

WORLD COUNCIL OF CHURCHES

Central Committee

Minutes of the Thirty-Seventh Meeting

Buenos Aires, Argentina

28 July - 8 August 1985



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of the World Council of Churches**

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CONTENTS

Foreword	1
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Opening actions

I. Opening worship	3
II. Call to order.	3
III. Roll call	3
IV. Election of new members	3
V. Greetings.	4
VI. Minutes	4
VII. Timetable and agenda.	4
VIII. Appointment of committees	4

In memoriam

I. Rev. Dr Willem A. Visser 't Hooft	5
II. Rev. Dr Eugene Carson Blake	6

Applications for membership and affiliation

I. Applications for membership	6
II. Applications for affiliation	7

Reports of the Moderator and General Secretary

I. Moderator's report.	7
II. General Secretary's report	10
III. Response of the Central Committee	13

Presentation on "Human Rights: the Argentine Experience"	16
---	----

Presentation on the theme: “God’s Justice – Promise and Challenge”	17
Presentation on the churches in Argentina	18
Presentation on the United Nations World Conference to mark the end of the UN Decade for Women and the Non-Governmental Organizations’ Forum ’85, Nairobi, July 1985	20
Presentation on International Youth Year	21
Public Issues	
I. Statement on the Fortieth Anniversary of the United Nations	22
II. Memorandum and recommendations on Southern Africa. .	25
III. Central America	27
IV. International food disorder	31
V. Statement on third world debts	33
VI. Message to the churches and people of Argentina	35
VII. Middle East	36
Report of the Committee on the General Secretariat	
I. Responsibilities of membership	37
II. Meetings of regional conferences and national councils . .	37
III. World consultations and conferences, Central Committee meetings, and the Assembly	37
IV. Advocacy for persons with disabilities.	39
V. Communication	40
Roman Catholic relationships	
I. Letter from the Central Committee of the WCC to the Extraordinary Synod of the Bishops of the Roman Catholic Church	41
II. Greetings from the Secretariat for Promoting Christian Unity	41

Report of the Committee on Unit I: Faith and Witness

I.	Introduction	42
II.	Commission on Faith and Order	42
III.	Sub-unit on Dialogue with People of Living Faiths.	43
IV.	Sub-unit on Church and Society	44
V.	Commission on World Mission and Evangelism.	45

Report of the Committee on Unit II: Justice and Service

I.	Justice, Peace and Integrity of Creation	47
II.	Role of the WCC in international affairs	49
III.	World consultation on Inter-Church Aid, Refugee and World Service	49
IV.	Human Rights Resources Office for Latin America	50
V.	Unit II By-laws	51
VI.	CCIA By-laws	51

Report of the Committee on Unit III: Education and Renewal

I.	Introduction	52
II.	Sub-unit on Education	53
III.	Sub-unit on Renewal and Congregational Life	54
IV.	Programme on Theological Education.	54
V.	Sub-unit on Women in Church and Society	55
VI.	Nairobi meeting to mark the end of the UN Decade for Women	57
VII.	Sub-unit on Youth	57
VIII.	International Youth Year	58
IX.	Finance	59
X.	Staff	59

Staffing

I.	Central Committee appointments and contract extensions	60
II.	Ratification of appointments and contract extensions	61
III.	Information	65

IV. Vacancies	70
V. Maximum years of service rule	72

Nominations

I. Membership of commissions and working groups	72
II. Executive Committee	73

Report of the Finance Committee

I. Introductory report of the Finance Committee Moderator	73
II. Report of the Finance Committee	76

Dates of future meetings	83
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Closing Actions

I. Expressions of thanks	83
II. Closing worship.	85

Appendices

I. Participants	87
II. Membership of Unit Committees, the Committee on the General Secretariat, and the Finance Committee	99
III. Summary of thinking on the theme of Central Committee 1985	104
IV. Annex to statement on the Fortieth Anniversary of the United Nations: supporting analysis	106
V. Memorandum on Southern Africa	109
VI. Letter to member churches in the Middle East	114
VII. Letter from the Central Committee of the WCC to the Extraordinary Synod of the Bishops of the Roman Catholic Church	116
VIII. By-laws of the Commission of the Churches on International Affairs	119
IX. 1986 budget	125
X. Documents available on request	128

FOREWORD

The thirty-seventh meeting of the Central Committee of the World Council of Churches was held in Buenos Aires, Argentina, at the Centro Cultural General San Martín, 28 July to 8 August 1985.

Worship during the meeting was arranged by a staff committee under the leadership of the Rev. Anthony Coates and Ms Thelma Skiller. The opening service was held in the hall of the Law Faculty of the University of Buenos Aires and the closing service in the conference hall of the Centro Cultural. Daily morning worship was also held in the conference hall and was led by members of Central Committee and other participants in the meeting. On 6 August an Orthodox Liturgy for the Feast of the Transfiguration was held. On the afternoon of 6 August the 40th anniversary of the dropping of an atomic bomb on Hiroshima was marked by a service of remembrance led by the Rev. Dr Eugene Stockwell, in which testimonies were given by Mr Junshiro Kawabata of the United Church of Christ in Japan, and Ms Céline Hoïore of the Evangelical Church of French Polynesia. On Sunday 4 August, more than one hundred local congregations in Buenos Aires were visited by participants, many of whom preached or brought greetings from their own churches.

On four mornings Bishop Krister Stendahl of Stockholm led Bible studies on the theme of the meeting, "God's Justice – Promise and Challenge".*

On 31 July President Raúl Alfonsín of Argentina gave a 50-minute address to the Central Committee on justice in international relations. He described his dream for his country's future and for a new international economic order. Dr Lois Wilson responded on behalf of the Central Committee.

Before and after the meeting 17 ecumenical team visits, involving 82 people, took place to churches in Argentina, Bolivia, Brazil, Chile, Costa Rica, Ecuador, El Salvador, Honduras, Nicaragua, Paraguay, Peru and Uruguay. During the Central Committee meeting Ms Westphal reported on the team visit to Paraguay, Ms Pottier on the visit to Bolivia, Mr Agne on the visit to Peru, Mr Arnold on the visit to Chile and Dr Amonoo-Lartson on the visit to Ecuador (see also Public Issues III, Central America).

A cultural evening was held on 4 August in the hall of the Law Faculty at which participants were entertained by Opus Cuatro, a group specializing in Latin American folk songs, and by the Tango Orchestra of Buenos Aires.

*The Bible studies are available on cassette from WCC Publications.

During the Central Committee a number of regional and national meetings, meetings of confessional groups, meetings of representatives of national councils of churches and of regional conferences, and a women's meeting took place. Midday optional programmes about the missionary and social work of churches and other organizations in Argentina were arranged by the local planning committee.

On 7 August a reception was held to thank the WCC member churches in the Consultative Council and the Host Committee; Dr Martin Knoblauch who had worked full-time for almost a year on the coordination of local arrangements; staff of the Instituto Superior Evangélico de Estudios Teológicos (ISEDET); the 300 local volunteers who had assisted with transportation, the Sunday visits to churches, team visits, catering and contacts with the mass media, and many other practical arrangements.

The chairing of the meeting was shared by Dr Held with Metropolitan Chrysostomos and Dr Talbot.

OPENING ACTIONS

I. Opening worship

The opening service of worship on Sunday afternoon, 28 July, was led by the Moderator. The preacher was the General Secretary. Many members of congregations in Buenos Aires attended the service.

II. Call to order

The meeting of the Central Committee was called to order by the Moderator, the Rev. Dr H. J. Held, at 10.00 a.m. on Monday 29 July.

III. Roll call

The General Secretary called the roll of those present (Appendix I) and presented apologies for absence, including those from Patriarch Ignatios IV of Antioch and All the East and Archbishop W. P. K. Makhulu.

The seating of substitutes as follows was **agreed**:

Mrs Rachel Alao for Dr Adebisi Sowunmi
Dr B. Lee Brummel for Rev. Dr Paul Crow (first week)
Rev. Dwain C. Epps for Mr William P. Thompson (from 5 August)
Rev. Manasa Lasaro for Rev. Inoke Nabulivou
Rev. Dr Genna Rae McNeil for Rev. Dr Robert C. Campbell
Rev. William A. Norgren for Most Rev. John M. Allin (from 6 August)
Rev. Dr William G. Rusch for Bishop James R. Crumley
Bishop Sergey of Solnechogorsk for Archbishop Kirill (from 6 August)
Dr Morris A. Sorenson Jr for Bishop David W. Preus
Rev. Bertrice Wood for Rev. Dr Avery D. Post (from 1 August)

IV. Election of new members

The General Secretary announced that the Rev. Dr Gunnar Stålsett had resigned from the Executive and Central Committees and that Ms Ulrike Doll had resigned from the Central Committee. On the recommendation of the Executive Committee, it was **agreed** that Mr Per Voksoe, Church of Norway, replace Dr Stålsett and Dr Christine Woratz, Federation of the Evangelical Churches in the GDR, replace Ms Doll as members of the Central Committee. It was noted that a nomination for the replacement of Dr Stålsett on the Executive Committee would be made later in the meeting.

V. Greetings

The Moderator welcomed the special guests from the churches in Argentina. Bishop Federico Pagura of the Evangelical Methodist Church of Argentina, Moderator of the Host Committee and President of the Latin American Council of Churches, greeted the Central Committee on behalf of the Host Committee and the churches in Argentina. Cardinal Juan Carlos Aramburu, Archbishop of Buenos Aires, welcomed the Committee on behalf of the Roman Catholic Church. Bishop Gennadios of the Greek Orthodox Church spoke on behalf of the Orthodox churches of Argentina, and the Rev. Rodolfo Reinich on behalf of the Federation of Evangelical Churches in Argentina. Dr Roberto Bravo, Director for Non-Catholic Churches in the Under-Secretariat for Religion, welcomed the Committee on behalf of the Under-Secretariat. At a later session, Mgr Tapia, representing the Conference of Catholic Bishops in Chile, expressed good wishes for the meeting on behalf of the President of the Conference and the Archbishop of Santiago, and gratitude to the WCC for its support to the Vicariate of Solidarity in Chile.

During the course of the meeting messages of greeting and good wishes were received from other churches, groups and individuals in Argentina and other countries in Latin America.

VI. Minutes

The minutes of the meeting held in Geneva, Switzerland, 9–19 July 1984, were **approved** as circulated, subject to the following amendment: on page 157 the last sentence should read: “CICARWS, . . . will deepen *understanding of* the root causes of their problems . . .”.

VII. Timetable and agenda

The General Secretary introduced the proposed timetable and agenda, indicating one change in the printed programme, namely the omission of the plenary session on “Communicating the WCC”. With this change, the timetable and agenda were **adopted**.

VIII. Appointment of committees

The General Secretary proposed that, as was customary, the Executive Committee should act as the Nominations and Staffing Committee of the Central Committee. This was **agreed**.

The General Secretary presented the list of members of the Finance Committee. With the exception of Dr Stålsett, this was the same as last year. No replacement for Dr Stålsett was proposed at this time. The membership of the Finance Committee was **agreed** (Appendix II).

The General Secretary presented the lists of members of the three Unit

Committees and the Committee on the General Secretariat. Some changes had been made to achieve better balance and ensure that members of sub-unit commissions and working groups were in the proper unit committee. The General Secretary noted that advisers representing commissions and working groups were full voting members of unit committees. The membership of these committees was **agreed** (Appendix II).

IN MEMORIAM

I. Rev. Dr Willem A. Visser 't Hooft

Morning worship on 29 July was devoted to the memory of Dr W. A. Visser 't Hooft, Honorary President and first General Secretary of the WCC, who had died on 4 July. The service, which was led by Metropolitan Gregorios, followed in part the order of the thanksgiving for the life of Dr Visser 't Hooft held in St Peter's cathedral in Geneva on 9 July.

The meditation, based on Hebrews 12:1-2, was led by the Rev. Jacques Maury. He said that the text forbids us to think of those who had been taken from us only with sorrow because they were always present in the form of the great cloud of witnesses surrounding us. The text was also very like the message of Dr Visser 't Hooft's whole life, a call to go back without hesitation to the struggle. Mr Maury said he had never met anyone with such a passion for life, for discovering the world and the people in it, and such a sense of urgency to act and not waste time. He recalled Dr Visser 't Hooft's impatience when faced with some undue obstacle to what he thought was God's plan, including stupidity and refusal to understand. And he had spent his whole life trying to overcome the sin of division of the body of Christ. Equally he had detested the sin against humanity. At the time of the Uppsala Assembly he had said that every member of the church who refuses to accept responsibility for the poor and oppressed is as guilty of heresy as anyone who rejects an article of faith. He had added that the vertical dimension given by God is essential for every action taken on the horizontal level of human relations. He constantly reminded us of the essential condition of all human obedience to "keep our eyes fixed on Jesus" and to "run with determination the race that lies before us". His memory forbids us to feel any sense of resignation when faced with the difficulties which constantly arise in the ecumenical movement. From now on there is no force which is stronger than the triumphant life of Jesus Christ. The message of the Letter to the Hebrews is not just a lesson from the past but one which comes to us now in the great cloud of witnesses which Dr Visser 't Hooft has gone to join and which surround us now.

II. Rev. Dr Eugene Carson Blake

Morning worship on 7 August was a memorial service for Dr Blake who had died on 31 July. The WCC was represented at his funeral by the Rev. Dr Philip Potter and Mr William Thompson, a member of the Central Committee, was also present.

In the service the Rev. Dr Oscar McCloud paid tribute to Dr Blake. He described him as, first and foremost, a pastor. He was a compelling preacher and showed unusual administrative skills as Stated Clerk of the General Assembly of his church. He was also committed to the search for Christian unity and was instrumental in efforts leading to the union of the Presbyterian Church in the USA and the United Presbyterian Church in North America in 1958. His call in 1960 for a church “truly catholic and truly reformed” to be formed by several separate churches led to the Consultation on Church Union which today includes nine churches in the USA. Dr Blake was active in the World Alliance of Reformed Churches and through this body he began to have a deep interest in the churches in Eastern Europe which eventually included all the churches there, especially the Russian Orthodox Church. In 1966 he became the second General Secretary of the WCC, having served on its Central and Executive Committees and chaired the Finance Committee. Dr McCloud quoted colleagues of Dr Blake who had expressed their appreciation of his warm personality, his ecumenical vision, his administrative and leadership skills, his abilities as a communicator and his wisdom and pastoral care for the staff of the WCC. Dr McCloud’s own deepest personal memory was of Dr Blake being arrested and put into a police van because he had dared to enter a segregated amusement park with a group of black persons. On the issue of human rights he was willing to put his body where only the church’s mouth had been for too long. Because Eugene Carson Blake lived a life committed in faith to our Lord Jesus Christ, we can be confident that he has truly “passed from death to life”.

APPLICATIONS FOR MEMBERSHIP AND AFFILIATION

I. Applications for membership

The General Secretary presented recommendations from the Executive Committee regarding applications for membership and affiliation. It was **agreed** that they be referred to the Committee on the General Secretariat.

At a later session, on the recommendation of the Committee on the General Secretariat, the Central Committee **agreed**:

1. That the Congregational Christian Church in American Samoa, the Igreja Evangélica Congregacional em Angola (Evangelical Congregational Church in Angola), the Ekklesia Yanuwa a Nigeria (the Church of the Brethren in Nigeria), l'Eglise du Christ au Zaïre – Communauté Baptiste du Zaïre Ouest (Church of Christ in Zaïre – Baptist Community of Western Zaire), and the Methodist Church in Zimbabwe be accepted as full member churches;
2. That the Igreja Evangélica Unida de Angola (United Evangelical Church of Angola) and the Missão Evangélica Pentecostal de Angola (Evangelical Pentecostal Mission of Angola) be accepted as associate member churches;
3. That the Evangelical Lutheran Church in Canada, which had been constituted in May 1985 by a union of the Evangelical Lutheran Church of Canada and the Lutheran Church in America – Canada Section, both of which were full members of the WCC, be accepted immediately as a full member church.

II. Applications for affiliation

On the recommendation of the Committee on the General Secretariat, the Central Committee **agreed** that the following councils be recognized as associate councils of the WCC: St Vincent Christian Council, Christian Council of Tanzania, and Christian Council of Zambia.

REPORTS OF THE MODERATOR AND GENERAL SECRETARY

I. Moderator's report*

The Moderator said it gave him special joy to welcome participants to the Central Committee meeting in Buenos Aires, a city in which he had been an "ecumenical guest worker" from 1964 to 1974. He thanked the churches of Argentina for their efforts to make the meeting possible. In particular, he mentioned Bishop Federico Pagura, head of the Evangelical Methodist Church of Argentina and moderator of the local preparations committee, who was also moderator of the Consultative Council of the churches in Argentina and President of the Latin American Council of Churches. This was the first time the Central Committee had met in Latin America and it was an indication to the churches in the region of the WCC's support for their Christian witness and their advance towards deeper fellowship with one another. It was important for the WCC in

*The full text of the Moderator's report appears in *The Ecumenical Review*, Vol. 37, No. 4, October 1985.

organizing meetings to bear in mind the need to strengthen the Council as a fellowship of member churches and to make this fellowship visible in as many places as possible. In Argentina it was hoped that the churches throughout the world would come to understand the special problems of this country as it seeks to consolidate its democratic institutions against an extremely difficult economic background.

The Moderator then paid tribute to a number of ecumenical leaders who had died since the last meeting: Bishop Stephen Neill, one of the first Associate General Secretaries of the WCC and co-editor of the *History of the Ecumenical Movement*; Bishop Hermann Dietzfelbinger, a staunch defender of the Lutheran tradition in the ecumenical movement and of theological discussion with the Roman Catholic Church; Rev. Dr Norman Goodall, Secretary of the International Missionary Council and one of the main architects of the integration of the IMC with the WCC, of which he was Assistant General Secretary from 1961 to 1963; Rev. Dr Ben W. Herbst, President of the United Church of Christ, USA, and a member of Central Committee from 1968 to 1974; Dr Jan Mirejowsky, staff member in the WCC Youth Department from 1948 to 1951; Rev. Dr Robert Cuthbert, President of the Moravian Church in Jamaica, founder and first Director of Christian Action for Development in the Caribbean (CADEC) and Deputy General Secretary of the Caribbean Conference of Churches; Rev. Dr W. A. Visser 't Hooft, Honorary President of the WCC and from 1938 to 1966 its first General Secretary: he was an outstanding personality with unique gifts and with a vision of the ecumenical calling of the churches which was both serene and convincing; "for us all he remains the real father of the World Council of Churches who for many of us also became a father in God whose legacy will continue to guide and encourage us in the work ahead".

In introducing the work of the Central Committee, the Moderator said that the Executive Committee proposed a somewhat different style of working for this year's meeting, based on concentration on the essential, fewer papers and more time for discussion. It proposed that the meeting work on the theme "God's Justice – Promise and Challenge", which would be studied in both plenary sessions and small groups and would be introduced in four Bible studies led by Bishop Krister Stendahl. The Executive Committee felt that the discussion of theological themes in Central Committee would contribute to the development of a vital and coherent theology in the WCC as requested by the Vancouver Assembly.

The Moderator reported on staff changes which had taken place since the last meeting and welcomed the new General Secretary, the Rev. Dr Emilio Castro, who had assumed office on 1 January 1985. He suggested that the keynote for the work of the WCC in its present phase should be the "concentration of efforts". The Central Committee had to decide what it wanted to achieve and what the available resources would permit

the churches to do together. Three points were of fundamental importance: sufficient time must be allowed for the staff and the member churches to prepare properly for the proposed major world conferences; the temptation to go on constantly producing documents and proposals must be resisted and instead we should go back to the material already produced, study it, and develop and adapt it to the present situation; we should deploy all our strength and imagination to ensure that the member churches participate as effectively and inclusively as possible in the preparation and evaluation of the work for the world conferences.

Referring to the need to improve communication within the WCC, the Moderator reported that the Executive Committee had endorsed a decision of the Officers that the full version of the Central Committee minutes should in future appear only in English and that a summary version should appear in German, French and Spanish. All Central Committee members would receive the full English version and could request documents available in the other working languages. The first edition of an annual report had appeared for the year 1984 in the form of a special issue of *One World*, published in the four working languages. He hoped this would become an effective form of communication between the WCC and its member churches.

The Moderator reminded members that while the present financial situation of the Council gave no cause for alarm, there was no room for complacency and the Central Committee would have to be painstaking and courageous in exercising restraint in decisions on programmes.

A number of major conferences were planned which would pick up the main thrusts of the Vancouver Assembly: justice, peace and the integrity of creation; common confession of the apostolic faith today; ecumenical sharing of resources, and world mission and evangelism. Dr Held stressed the need to keep clearly in mind the inner spiritual and theological connection between these important aspects of ecumenical work. There was an essential inner connection between the worship of God and service in the world, between sacraments and ethics, between confessing the faith and devoted service to the mission of love and justice among human beings. The awareness of the need for this connection had prompted the quest for a new spirituality and the Moderator drew attention to the report of a consultation held in December 1984 on "A Spirituality for Our Times" which offered guidance for a life lived in faith and discipleship today.

The Moderator then spoke of the need to make the member churches more acutely aware of the vast problems of hunger in the world and the ever-increasing streams of refugees, and to mobilize their forces to tackle these evils. Sharing was not simply a matter of Christian ethics but one of the true marks of the Christian church and this was why the proposed world consultation on the ecumenical sharing of resources was so important.

In conclusion, the Moderator referred to a number of other questions with which the Central Committee would be dealing and to the situation in the world forty years after the end of the Second World War. Justice had become a fundamental *sine qua non* of peace in the world. The call of the Vancouver Assembly for decisive steps to be taken for effective disarmament and solidarity with the poor had lost none of its force and should spur the churches to increasing prayer and sincere efforts to find a common answer and a common way forward.

II. General Secretary's report*

The General Secretary began by paying tribute to his distinguished predecessor, Dr W. A. Visser 't Hooft, whose message for the contemporary ecumenical movement could be summed up in these few words: to hold Jesus Christ in the centre of our attention and continue our march towards the full visible unity of the church; not to glorify the past, but to draw our inspiration and commission from it.

The General Secretary said he would not attempt to present a complete analysis of the ecumenical scene but would select some points which he felt vital for the Central Committee to discuss. He spoke of the symbol of the boat to represent the WCC and the ecumenical movement. "We are passing through troubled waters, negotiating all sorts of storms, and endeavouring to keep on course. But our problem seems to be that we have settled down in the boat, and are enjoying the voyage! We know how to get round obstacles and can cope with critical situations. What we lack is the longing to arrive, the passionate desire to glimpse the harbour ahead, the goal of unity." The churches in the ecumenical movement have advanced towards the unity of the church in many ways and in many directions but they lack the will to give concrete form to this progress in actual decisions and visible affirmations of unity.

The General Secretary then turned to some signs of that progress, but left open the question of the consequences they entail.

- a) True unity is unity in growing into truth, in the Spirit, within each one of our churches. We belong to one another when we all belong to the triune God. Unity is manifested as we progress in common worship and the common expression of our convictions. In the ecumenical movement and the WCC considerable progress has been made in this dimension of the depth of our Christian life and our spirituality, though we still do not acknowledge the full ecclesial implications of it. But as we advance towards the unity being created by the Spirit we shall be compelled to draw out the implications for

*The full text of the General Secretary's report appears in *The Ecumenical Review*, Vol. 37, No. 4, October 1985.

all our relations with one another, including our reciprocal ecclesiastical relations.

- b) There has also been progress in the area of social, political and economic commitment. The WCC had always had a concern for the affairs of the world but when the Vancouver Assembly spoke of a “covenant for justice, peace and the integrity of creation” it was taking this commitment to a spiritual and ecclesiological depth which would compel us to ask questions about the unity underlying the positions we take up. Is there not now already between us a unity which is deeper than our doctrinal formulations can express?
- c) While the quest for unity underlies all programmes of the WCC, Faith and Order has the specific task of expressing the awareness of our unity. The work of producing the “Baptism, Eucharist and Ministry” text and the present process of reception is fundamental and the explicit intellectual expression of the unity we already have in the Spirit. The questions raised by BEM are a challenge to our ecclesial self-understanding and an invitation to renewal. Acceptance of the principle of a “hierarchy of truths”, the affirmation that within the different traditions there are fundamental truths which can be formulated, recited and confessed by the whole body of Christ, could also open up new avenues leading to unity.
- d) Another important line of work in the ecumenical movement was the growing number of bilateral conversations between different confessions and churches, which should be viewed as a contribution to the overall growth of ecumenical awareness and a deepening of particular aspects of it. But all these processes demand effective decision-making machinery within the churches. The General Secretary quoted the example of the conversations between the Old Catholic and Orthodox Churches. After intensive work over many years all problems standing in the way of unity have been for all practical purposes solved. What remains to be done? he asked. When will there come the moment of mutual recognition and full fellowship at the table of the Lord?

The General Secretary devoted the second part of his report to the significance of the fact that the Central Committee was meeting for the first time in Latin America. At the time of the Edinburgh missionary conference in 1910 the continent was regarded as the preserve of the Roman Catholic Church. Today the Protestant churches in Latin America represent nearly 10 per cent of the population and in this confessionally pluralistic situation the churches have to learn to live side by side and seek to bear common witness to the faith that unites them in Jesus Christ. Orthodox churches in the region were also awakening to their Latin American identity and beginning to participate in ecumenical communication.

The meeting of the Central Committee in Buenos Aires had encouraged Protestant and Orthodox churches to work together both in preparations and in proclaiming the gospel to the people of Argentina. The meeting also provided an opportunity for Central Committee members to have contact with the Latin American world which had made some important contributions to the ecumenical movement. One emphasis in particular was the priority given to the poor in pastoral ministry in Latin America. One of the forms in which this had been expressed was the theology of liberation which affirms the wholeness of the gospel and is concerned with all the material and spiritual aspects of the human person and society. Those from other parts of the world should not slavishly imitate this theology but they should accept this call to examine their own ideological assumptions and engage in responsible thinking in the situation in which they live. Latin American Christians could also learn from the experiences of Christians all over the world.

The fact of meeting in Latin America compelled the WCC to examine its relations with the Roman Catholic Church. The visit of Pope John Paul II to the Ecumenical Centre last year had provided an opportunity to review progress in relations between the WCC and RCC, but at the same time the difficulties on the way to unity, in particular those concerning the magisterium of the Bishop of Rome, were acknowledged. The definition of the church as the people of God adopted by the Second Vatican Council provided an excellent starting point for ecumenical conversations and the basic ecclesial communities proliferating throughout Latin America were a magnificent example of this new awareness of Roman Catholics of being the people of God.

Relations with the Roman Catholic Church had continued as usual under the supervision of the Joint Working Group. A consultative group on problems of social ethics meets annually and cooperation with specialized departments of the WCC continues in a constructive spirit. However, the General Secretary voiced his concern about recent Vatican restrictions on the Brazilian theologian, Fr Leonardo Boff, which seemed to indicate a hardening of theological positions within the Roman Catholic Church. This had negative repercussions on the preaching of the gospel in Latin America and had introduced a note of uncertainty into ecumenical relations.

The General Secretary then drew the attention of Central Committee to the theme of the meeting, "God's Justice – Promise and Challenge", in the Latin American context. Traditionally in Latin America this refers to the final judgment at the end of time when all the injustices of this earth will be redressed. There was some impatience with this traditional idea and it was felt that the final judgment of God must not be seen as an alternative to the justice we have to build in history.

The second idea of justice current today among the peoples of Latin

America is that of fair distribution of wealth, the overcoming of under-development, of being able to live in freedom and peace with the assurance of having the basic resources essential for the survival of their families and future generations. The peoples of Latin America were today tempted by pessimism because of the continual frustrations they have experienced. Dictatorships have increased the gap between rich and poor, and armed insurrection has only ended in destruction and despair. The WCC should be careful about making over-optimistic statements but our quest for justice in history does not depend on optimistic analysis of the human situation but springs from our faith in the resources God supplies. Dr Castro suggested that the churches should pay attention to the biblical provisions related to the year of jubilee as a model of God's justice.

A third aspect of the theme is illustrated in the present dilemma of Argentina with regard to the treatment of the military leaders during whose period in office many thousands of individuals disappeared. What does God's justice mean in such cases? The people of Argentina would find their own way forward and the churches would share in the debate. And forgiveness and reconciliation would play a role at the moment when they could be seen as ways towards building a new society.

III. Response of the Central Committee

In the discussion many speakers expressed their appreciation for the reports of the Moderator and General Secretary. Mr W. Thompson referred to the passing of the ecumenical memory with the death of such leaders as Dr Visser 't Hooft, Bishop Neill and Dr Goodall. He suggested that the WCC record oral history and make its archives more accessible to scholars.

Metropolitan Pankraty spoke of the importance of the reception of BEM and commitment to "Justice, Peace and the Integrity of Creation" as steps on the road to unity. Visits to member churches, such as that of the General Secretary to the Bulgarian Orthodox Church, help to deepen mutual understanding, clarify problems and strengthen local ecumenism and Christian witness. Metropolitan Parthenios referred to the talks between Orthodox and Old Catholics. They had agreed on many things but after centuries of disagreement it was difficult to know how to express unity. He believed the churches must find a new, loving attitude, prepare the minds of their people and then leave the door open to the Spirit. Archbishop Keshishian said that concern for unity has been and is the major permanent concern of the WCC but it is on the local level that the churches must live and manifest their unity. While the authority of the Bible and the teachings of the ecumenical councils of the undivided church are of supreme importance, unity must also be sought within the context of the Tradition. Unity is not consensus in doctrine but a lived reality, a

fellowship of local churches. The church has always been in the process of reception, formulation and reformulation. The question for the WCC was how to enhance this process to manifest more completely the churches' unity in Christ.

Dr Smolik said that although the Faith and Order meeting in Lima had not dealt with the magisterium of the Bishop of Rome, the issue could not be avoided if progress was to be made in relationships with the Roman Catholic Church. Prof. Konidaris said that the WCC had not yet dealt thoroughly with the question of the nature and forms of the unity of the church, which must have some model. The Faith and Order Conference in 1989 would have to tackle this question and well-prepared documents on ecclesiological questions, history, etc. would be needed. Dr Wilson reminded Central Committee that the Vancouver Assembly had commended the process of wide participation in the study on the "Community of Women and Men in the Church" as a model for other WCC studies and she suggested that it might be useful for the discussion of the BEM document. Archbishop Habgood asked what progress had been made in establishing a process of theological reflection and ensuring that there are members of staff capable of such reflection on their work.

Metropolitan Philaret agreed with the Moderator that WCC statements must be taken up in the churches and their effectiveness tested in the life of the communities. He also expressed gratitude for the new relationships being developed with Orthodox churches in Latin America.

Dr Graewe hoped that member churches would be involved as effectively as possible in the planned world conferences. He also asked that further attention be given to the proposal submitted by the churches in the GDR to the Vancouver Assembly for a worldwide peace council which would include the Roman Catholic Church. Dr Bührig added that she had been impressed by the degree of support from both church authorities and action groups in the West German Kirchentag in June for a Peace Council and hoped staff would be able to work on this concern. Dr Buevski stressed the importance of WCC cooperation with Christian movements, such as the Christian Peace Conference, which were engaged in some of the same tasks. Mr Cuthbert asked whether, in moving from the emphasis on the "Just, Participatory and Sustainable Society" to "Justice, Peace and the Integrity of Creation", the Council was abandoning the opportunity for dialogue with scientists and others in the world beyond the WCC.

Mgr Meeking, in response to the General Secretary's remarks about Fr Boff, said it was hard not to see this as interference in the internal affairs of a church on the part of the WCC. He felt that if such questions were raised in public meetings rather than through channels such as the Joint Working Group, collaboration between the RCC and WCC could be damaged.

Bishop Okullu asked that more Africans be appointed to senior positions on the staff. Mr Charles spoke of the need for the WCC to win the confidence of small member churches and help them feel part of the Council. Prof. Kyaw Than underlined the importance of developing programmes which would put into action the content of statements adopted by the WCC and of enabling the churches to participate. Mr J. Richardson asked whether CWME could help the churches to think together about their mission to the poor.

Prof. Dzobo and Ms Kaddu said that the time had come for a WCC programme to combat hunger and its root causes. Mr Voksoe felt that the meeting should note with gratitude the tremendous response to the catastrophe of hunger through the Churches Drought Action in Africa. Mr Abebaw thanked the WCC, on behalf of the victims of the drought in Ethiopia, for its help. Four centres feeding 160,000 people had been set up and three more would be opened shortly.

Dean Hannon said that to many people the WCC is "faceless". Both Central Committee members and the churches would be encouraged to participate in WCC work if they had a directory, including photographs, of members and staff.

The Moderator and General Secretary responded to some of the comments made and said that other questions would be taken up by Unit Committees and the Committee on the General Secretariat. Dr Held agreed on the need for wide participation of the member churches in the WCC's work and hoped that the model of the CWMC study might be used in the BEM reception process. He assured members that efforts would be made to have more African staff. He felt it would be important for the WCC to help its member churches to elucidate the causes of famine and help eradicate it. With regard to the comments of Mgr Meeking, the General Secretary affirmed the right of every church to its own discipline but said that the present situation raised questions for ecumenical relations which must be discussed so that the WCC and RCC could go forward together.

The reports were referred for discussion in small groups and in the Committee on the General Secretariat.

At a later session, Ms Skuse reported as follows:

The Committee on the General Secretariat received the reports of the Moderator and General Secretary and commends them for consideration by member churches.

The Committee noted that the period covered by the Moderator's report includes the final six months' service of the Rev. Dr Philip Potter as General Secretary of the Council and wished to express appreciation for his leadership during that time. It recommended that greetings be sent to

Dr Potter from this meeting with best wishes for his new ministry in the Caribbean. This was **agreed**.

The Committee welcomed the discussion on the reports in the plenaries and small groups. Comments had been noted and many of the suggestions made had been taken up and acted on in the unit committees.

The Committee supported the production of a pictorial directory of members of Central Committee and staff by the Communication Department. It noted the work already being done on oral histories in the WCC and encouraged the General Secretariat to monitor its continuation.

The Central Committee **received** this report.

PRESENTATION ON “HUMAN RIGHTS: THE ARGENTINE EXPERIENCE”

A major public presentation was made on the experience of the struggle for human rights in Argentina, by representatives of the main human rights bodies and church leadership there. Several short and moving testimonies were given by persons directly affected by the repression under military rule, who spoke as “witnesses to life”, namely: a student, a mother of the Plaza de Mayo, an indigenous representative, and a university professor. At intervals during the evening, a popular Argentinian composer, Victor Heredia, sang of survival, hope and peace.

A systematic description was also given of the actions taken during the years of repression by the nine human rights organizations in the defence of life: the Permanent Assembly for Human Rights, the Ecumenical Movement for Human Rights, the Commission of Relatives of Detained-Disappeared Persons, the Mothers of the Plaza de Mayo, Grandmothers of the Plaza de Mayo, the Centre for Legal and Social Studies, the Argentinian League of Human Rights, the Peace and Justice Service, and the Jewish Movement for Human Rights. Their denunciations of human rights violations, their humanitarian assistance to thousands of persons, and mobilization of public opinion effectively created the only spaces for solidarity and understanding.

The helpful role of international solidarity, and particularly that of the WCC during this period, was strongly underlined. A special tribute was paid to the Rev. Charles Harper, Secretary of the Human Rights Resources Office for Latin America of the WCC. The work of the National Commission on the Disappearance of Persons appointed by the present government, and of the Grandmothers of the Plaza de Mayo was also presented, and a brief report given on the current status of the

trial of the nine military heads of the three juntas in power during the years of repression.

Prof. José Míguez Bonino highlighted the nature of the struggle for human rights in the world, which rises out of genuine suffering, exploitation, marginalization and cultural destruction, the oppression of women, the pain and hopes of many human beings. He asked: What have we Argentinians learned from our experience? That human rights constitute an indivisible unity; that the struggle for human rights, to be truly effective, must be that of a whole people, and not that of a few; and that to build an effective democracy three elements must be present: the ethical principle on which life itself is based on a respect for the dignity of persons, for truth and for justice; a vision of a nation which we want to be based on justice and participation; and finally the progressive realization of this project. For Christians, involved in this struggle, what is at stake is the very authority of our faith. Because we have faith we struggle for human rights and through our struggle we witness to our faith.

A dramatic and moving “celebration of life” closed the presentation, with song, prayers, and the distribution of candles and bread to all participants, by children who had disappeared during the previous years and had been found again, and by others who had participated in the struggle for justice, including the church leadership. In unity and song, all reaffirmed the ecumenical commitment to human dignity everywhere.

PRESENTATION ON THE THEME: “GOD’S JUSTICE – PROMISE AND CHALLENGE”

The two afternoon plenary sessions on 31 July were set aside for a presentation and discussion of the theme, “God’s Justice – Promise and Challenge”. Four Bible studies by Bishop Stendahl (31 July to 3 August) and several sessions of the small groups also considered this theme. There were, in addition, references to the theme throughout the meeting of the Central Committee.

The plenary sessions on 31 July, with Dr Janice Love in the chair, were introduced by a presentation of biblical, theological, spiritual and social perspectives of the theme. This presentation included biblical references, theological reflections, prayers, songs, stories and slides. It was followed by three statements from Ms Annathaie Abayasekera (Sri Lanka), Bishop Johannes Hempel (GDR) and Archbishop Aram Keshishian (Lebanon). They testified how in their personal life and in the situation of their churches the promise of God’s justice has helped them to cope with situations of complex social change and of conflict and suffering.

In the ensuing plenary discussion, several Central Committee members referred to the situations of injustice in their countries – social, racial, economic, cultural – and the suffering and despair created by them. Others called for a prophetic role of Christians and churches to identify the sources of injustice and to struggle against its causes (e.g. international economic order, foreign debts, nuclear tests). Some indicated that Christian commitment to justice has to begin with repentance for one's own involvement in injustice. Others underlined that the belief in God's justice leads to hope and to an active obedience to God's will for justice in this world. But we must also be aware, some speakers said, that God's justice finally transcends all human concepts of justice. The General Secretary closed the discussion by underlining the theological task and challenge of the theme and by referring to other actions of the Central Committee which would also express the WCC's concern for justice.

The small groups prepared short reports on their discussion on the theme. A summary of their main points is contained in Appendix III.

PRESENTATION ON THE CHURCHES IN ARGENTINA

The session was moderated by the Rev. Roberto Jordan of the Presbyterian Church in Argentina, who introduced the members of the panel, underlining that they did not "officially" represent their respective churches.

Sister Maria Candida Cymbalista, from the Villa Carlos Paz, Córdoba, spoke on the *Roman Catholic Church* in Argentina. She traced historically the presence of the official state church to which the majority of the population belong. A critical view of the different phases the church went through was shared and some contradictions were pointed out. Sr Cymbalista also commented on the impact of the Second Vatican Council on the Argentine church, the changing conditions of Argentine society under a succession of civilian and military governments, and the ways in which the Roman Catholic Church responded. "The church herself experienced fragility in the midst of storm . . . and was urged to commit herself and to give an answer." Tensions within the country prompted the church, which saw herself as a place of dialogue and encounter, to give priority to a "service programme" of reconciliation. She noted that at the doctrinal and theological levels the Roman Catholic Church in Argentina is more practical than speculative. Finally she dealt with some trends towards the future, synthetizing them as "the thousand and one ways to create the civilization of love".

Fr Ignacio Osvaldo Sahade, of the Greek Orthodox Patriarchate of

Antioch, introduced the family of *Orthodox churches* in Argentina. The first parish, belonging to the Russian Orthodox Church, was formed in 1888. Mainly composed of immigrants, the different communities (Russian, Greek, Armenian, Syrian-Lebanese) rooted themselves in the country and developed their respective dioceses. Fr Sahade challenged the churches to leave aside “nationalistic exclusivism” and to struggle to incorporate their traditional values into the national culture. He said “we have subsumed our tradition to fossilization and need to break it”. He spoke of the educational and diaconal work in which the Orthodox churches are involved, and reflected on the challenges the Argentine situation poses for the churches. In view of the moral crisis, the churches should review their evangelistic and missionary tasks, their social engagement and ecumenical conscience and become, through the Spirit, the “leaven of life of a new society”.

The family of the *Protestant churches* was presented by the Rev. Hugo Ortega, of the Methodist Church. During the second quarter of the nineteenth century, following Argentine independence in 1816, Anglicans, Presbyterians, Methodists, Waldensians, German Lutherans and Reformed established their churches in the country. Between 1860 and 1870 some of them started preaching in Spanish. An important moment in the life of many of these churches was the founding in 1884 of the “Evangelical Seminary”, now ISEDET, to train local pastors and lay people. The churches made a critical study of their origins. “We have decided to throw away the cultural husk and keep the kernel of the gospel so that it may bear fruit in this land among our people.” Mr Ortega dwelt on some of the main emphases of the churches, underlining the fact of ecumenism. Many things are done in common: theological education, diaconal service, production of materials for Christian education, pastoral work in the field of human rights (which has been a relevant new way to testify to the faith in new situations), youth work, etc. In looking towards the future, he saw the need for an action of solidarity in the reconstruction of the country. “The people are tired of divisions that impoverish their lives; unity is a must.” He stressed the need to reaffirm the way of justice and peace, shalom for all God’s children, and for a Latin American-wide solidarity and support to and from all the churches and countries of the continent.

Ms Lidia V. de Petrella, of the Asociación la Iglesia de Dios, introduced the *Pentecostal movement*, tracing its origins in Europe in the nineteenth century and later in the USA, from where the movement sent missionaries – of Italian origin – to Argentina. Swedish missionaries were also sent in the 1920s to establish what is today known as the Assemblies of God. Different Pentecostal groups were formed in the next three decades, all of them with Protestant theological roots and stressing a high degree of autonomy for the local communities. Many churches gradually became independent and developed a local leadership. Their membership came mainly from the lower and marginalized sectors of society. The different

Pentecostal churches are instruments of the Pentecostal movement. Ms de Petrella mentioned the latest trend in some of the national churches to pay more attention to the social reality in which the people live. A growing social concern is seen in the creation of diaconal institutions: schools, old people's and children's homes, medical and legal services, etc. A clear stress is put on what the speaker called "integral evangelism". Another priority is the theological training of leaders, both laity and clergy.

**PRESENTATION ON THE UNITED NATIONS
WORLD CONFERENCE TO MARK THE END OF THE UN DECADE
FOR WOMEN AND THE
NON-GOVERNMENTAL ORGANIZATIONS' FORUM '85,
NAIROBI, JULY 1985**

The presentation was chaired by the Rev. Dr Lois Wilson. Addresses were given by Dame Nita Barrow, Dr Sylvia Talbot, Dr Erlinda Senturias, Ms Birgitta Larsson, Ms Hildegard Zumach and the Rev. Bärbel von Wartenberg-Potter. There was a slide presentation on the theme of the bent-over woman, followed by discussion and questions which were answered by Ms Justice Annie Jiagge, Ms Joyce Kaddu and Dame Nita Barrow.

Dame Nita Barrow, who had acted as convener of the conference of Non-Governmental Organizations (NGOs), described the gathering of some 17,000 women from around the world who met in a spirit of conciliation to discuss their concerns and to work out strategies to advance the causes of women in the coming years. The UN Conference, a gathering of official delegations from the member countries, culminated in the adoption of some 168 resolutions to be sent to the UN General Assembly.

Dr Talbot commented on the role of women in the religious community, pointing out that the greatest obstacle to women's progress is the traditional prejudice that holds women as inferior to men, a prejudice frequently reinforced and legitimized by religious teachings. A WCC-sponsored workshop on "Female Sexuality and Bodily Functions in Different Religious Traditions" examined the origins of such attitudes in religious texts and urged the religious community to consider the impact of culture on the interpretation of sacred scripture. The challenge before women is to press for values that are life-sustaining, humane, just and affirming, so as to preserve the earth and create conditions for richer human interaction.

Dr Senturias stressed the linkage among issues such as justice, integrity of creation and peace, which had been demonstrated in stories told by the

women in Nairobi. The church's witness in support of people's struggles is a sign of a developing spirituality for our times. Ms Larsson reported on the significance of appropriate technology as an arm of development for women. "If it is not appropriate for women, it is not appropriate," she said. This assessment could best describe the "Tech and Tools" exhibit of the NGO Forum. Ms Zumach, who was a member of her government's delegation to the UN Conference, commented on the exceptional nature of this conference and on the need for women to participate fully in political activities in order to bring about a more inclusive society.

In the ensuing discussion, the importance of dealing with the issue of justice as a precondition for peace was raised. In societies where laws discriminate against women and enable some to become very affluent at the expense of others, this question must be raised. The churches also need to deepen the discussion of women's role, particularly that of women's ordination, an issue which should be discussed in terms of service rather than of power. The WCC in its work for women, has provided a symbolic witness of the church's mission, for both women in the churches and those who have turned away from them.

The presentation ended with a tribute to the outgoing Director of the Sub-unit on Women in Church and Society, the Rev. Bärbel von Wartenberg-Potter. She spoke about the inspiration she had received from the song entitled "Bread and Roses", which expresses the struggle of women both for food and for beauty, essential to sustain them. She said that neither men nor women can be free unless all are able to participate equally in the life of the church and of society.

PRESENTATION ON INTERNATIONAL YOUTH YEAR

On 3 August a plenary presentation was dedicated to the International Youth Year. The Rev. Carlos A. Sintado, Director of the Sub-unit on Youth, introduced the theme, calling attention to the UN action and indicating that the day coincided with the closing of the 12th World Youth and Student Festival in Moscow. There followed a 15-minute audiovisual presentation entitled "Today's Young People: Struggles for Justice and Peace", highlighting some of the realities that confront young people and emphasizing that young people are among the most affected by the difficult situation in which we live.

A panel of four Argentine young people shared their main concerns and experiences as "survivors of a generation that has been the aim of a repressive campaign that knows no precedent". They included a representative of the urban poor, a handicapped person, a student of theology

and a former political detainee. Subsequently they invited all to join in singing a song composed by young people, "Because the Spirit unites us".

Another panel of five young people, all members of the Central Committee, representing different geographical areas, addressed the plenary session, presenting their main concerns, their challenges, and reflecting on the meaning and responsibility of being a young member of the governing body of the WCC. They were: Rev. Livingstone Thompson from the Caribbean (Jamaica); Ms Rose Jarjour from the Middle East (Cyprus); Mr Tharcisse Gatwa from Africa (Rwanda); Ms Margot Kaessmann from Europe (FRG), and Mr Fructuoso Sabug from Asia (Philippines).

Act of commitment

The plenary concluded with all stewards going forward, carrying a large banner, displaying the following text: "We commit ourselves to further the cause of young people and their interests in our churches and countries." This was signed by members of the Central Committee on their way out of the plenary hall.

PUBLIC ISSUES

I. Statement on the Fortieth Anniversary of the United Nations

Dr Love presented the proposed statement together with an annex containing a supporting analysis. Dr Mooi found the annex very negative and asked that a word of hope be added. Mr Bena-Silu said that the UN had become a club for the great powers from which they exerted power over other nations, and it was no longer a satisfactory instrument for peace in the world. Unless the statement emphasized more strongly the need for the reform of UN structures, he would vote against its adoption. Ms Hoover proposed that a reference be made to the veto power granted to five nations, but the General Secretary felt that such a specific proposal would have far-reaching implications and would need more discussion than was possible during the present meeting. Dr McCloud suggested that the statement, with its limitations, be accepted on the understanding that it is not the final word the WCC wishes to express about the UN. Dr Love asked that CCIA study further the question of power relationships within the UN system.

It was **agreed** to receive the statement as amended (see below) for transmission to the member churches, and to adopt the recommendations (see pages 24–5). The annex appears as Appendix IV. Mr Bena-Silu and Dr Tolen voted against the motion.

The churches today are called to confess anew their faith, and to repent for the times when Christians have remained silent in the face of injustice or threats to peace. The biblical vision of peace with justice for all, of wholeness, of unity for all God's people is not one of several options for the followers of Christ. It is an imperative in our time.

(Peace and Justice Statement, Vancouver)

The Fortieth Anniversary of the founding of the United Nations in San Francisco on 26 June 1945 provides the international community with an occasion to assess this important world organization. We recall the noble ideals embodied in the Charter and the enthusiasm and excitement which accompanied its adoption. We also recall that the tragedy of the Second World War which had claimed over fifty million lives served as the catalyst for the creation of this institution. It was an expression of commitment by the founding nations to exercise their political will and pool all their collective wisdom and resources for the maintenance of peace and international security.

Unfortunately, forty years later, the world is witnessing a crisis of confidence in international institutions, a growing breakdown in multilateralism and a gradual erosion in the authority of the UN. This threatens to sweep away the foundations of world peace and a stable international order. As the UN Secretary-General has said: "We are perilously near to a new international anarchy."

WCC member churches were recently reminded by General Secretary Emilio Castro that "it was in the historical context after the Second World War that the churches entered into a covenant relationship . . . and one of the first tasks of the Council was to assist in the healing of the wounds of war. The unity of the church was strengthened in the process of helping many churches mend the broken bonds of relationship." Today, the churches are called anew to garner their courage and commitment to promote the biblical vision of wholeness and unity for all God's people, which, as the WCC Vancouver Assembly stated in August 1983, "is an imperative in our time". The disturbing trends which are ripping apart the fragile but essential fabric of international cooperation pose tremendous challenges to the ecumenical community as it seeks to witness as God's faithful agent for the healing of the broken relationships within the community of nations.

Meeting in the aftermath of massive worldwide destruction, the founders of the UN enshrined their hopes and ideals in the Preamble to the Charter. The purposes of the UN, they pledged, would be:

- to save succeeding generations from the scourge of war;
- to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small . . . ;

- to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained . . . ;
- to promote social progress and better standards of life. . . .

Over the last forty years, the UN has demonstrated its indispensability. It has brought about a consensus that peace requires cooperation among nations, the enjoyment of fundamental freedoms and human rights, justice and equality of all people, disarmament and an effective system of collective security. It has launched worldwide campaigns in such varied areas as environmental protection and a new economic order. It has inspired unique hopes. Its achievements are many. Its potential remains largely untapped. Its future – on which depends the improved conditions of life for the people of the world – demands perseverance and singular determination.

The strengthening of international institutions for peace and for the respect of international law is more urgent than ever. The difficulties inherent in a nation-state system of collective security, as manifested in the UN, and the unavoidable limitations must not be magnified or allowed to influence negatively perceptions of its potential. They must be overcome, as successive UN Secretary-Generals have repeatedly emphasized in their reports to the General Assembly. Similarly, the regrettable and dangerous fact that conflicts persist must not be accepted as conclusive proof that the concept of collective security is defunct. Peace and survival in the nuclear age, made even more critical by the actual threat of the militarization of outer space, must impel the UN member states to work more effectively. Lack of political will on the part of member nations and imperfections in the structure must be overcome, because failure would entail unacceptable risk for the future of our planet.

The Central Committee, meeting in Buenos Aires, Argentina, from 28 July to 8 August 1985:

- a) *welcomes* the Fortieth Anniversary of the founding of the UN as an occasion for the world community to rededicate itself to the principles and purposes of the UN Charter, and to reaffirm the centrality of the UN in the conduct of international relations;
- b) *expresses* its deep concern about the trend away from multilateralism and the reluctance of some UN member states to use the UN in tackling the most urgent problems facing humankind today;
- c) *encourages* governments to make timely and constructive use of the potentials of the UN and to increase their support for the Organization in order that it might be able to carry out its worldwide responsibilities more effectively;

- d) *urges* the UN to make greater efforts for the improvement of its structures and functioning, including those related to voting, with a view to enabling newly independent nations to share power on an equitable basis within the intergovernmental system;
- e) *appeals* to the nuclear weapon states to negotiate in good faith in the Conference on Disarmament to obtain tangible progress in disarmament measures, especially in nuclear disarmament;
- f) *further appeals* to all governments to cooperate actively in all initiatives leading to general and complete disarmament under UN auspices;
- g) *urges* that churches be alert to the activities of their respective governments with a view to strengthening the capacity of the UN in areas such as the promotion and protection of human rights, the struggle against racism, the enhancement of the rights of women, aid to and protection of refugees, and the realization of the new international economic order;
- h) *recognizes* the invaluable work carried out by the UN specialized agencies and urges churches to maintain and develop the already active and creative relationships which exist between them, and to voice their deep concern about the trend of withdrawing support for and participation in some of these agencies;
- i) *calls upon* the member churches to urge, wherever possible, their respective governments through informing public opinion and other appropriate means, to take the occasion of the Fortieth Anniversary of the founding of the United Nations to reaffirm their support for the UN as the principal organization of the world community in defence of the common good of humankind.

II. Memorandum and recommendations on Southern Africa

Dr Love introduced the document.

Archbishop Russell said that differences of opinion within South Africa about disinvestment were not essentially along black/white lines. So far no South African church had declared itself in favour of disinvestment. Some black leaders, including those in some neighbouring states, did not favour disinvestment which would have serious economic consequences for their people. Archbishop Russell then spoke of the role of the world Christian community. SACC and the member churches in South Africa were strongly prophetic and churches should continue to speak out against detention without trial, torture, etc. anywhere in the world. But the churches outside South Africa must also play a priestly, pastoral role vis-à-vis the oppressors and help them to get rid of their irrational fears. Only as the church is prophetic and priestly will the lordship of Christ be proclaimed.

Ms Gcabashe said that black workers in South Africa already suffered many injustices. Blacks who spoke against disinvestment did not represent the majority. Since 1912 the ANC had been trying to persuade whites to change the status quo but they were not prepared to do so. Mr Mooi said that apartheid was a heresy and asked that the document include a challenge to those churches which supported it. A number of other amendments were proposed.

The Central Committee **agreed** to receive the memorandum, as revised in the light of the discussion, for transmission to the churches (Appendix V) and to adopt the amended recommendations as follows:

The Central Committee of the World Council of Churches, meeting in Buenos Aires, Argentina, 28 July–8 August 1985:

- a) *reiterates* the conviction stated by the Sixth Assembly that “apartheid stands condemned by the gospel of Jesus Christ and that any theology which supports it or condones it is heretical”;
- b) *expresses* its continued admiration and support for the prophetic and courageous stand of the South African Council of Churches (SACC) and the Council of Churches in Namibia (CCN) for human dignity, justice and liberation in Southern Africa;
- c) *calls* on member churches to join with the SACC in prayer for “the end of unjust rule in South Africa”, and to uphold the work of the SACC and CCN in prayer and thanksgiving for their continued witness to the gospel of Christ;
- d) *condemns* the declaration of a state of emergency by the South African government as an escalation of violence and oppression against the South African peoples and a further obstacle to a non-violent resolution of conflict between the peoples of South Africa;
- e) *supports* the SACC in calling on the South African government for an end to the state of emergency, the release of all political prisoners, to allow the return of exiles and to heed the voice of the authentic leaders of the South African peoples;
- f) *condemns* the installation of an Interim Government in Namibia as an attempt to by-pass UN Resolution 435, which it *reaffirms* as the only basis for peace and the genuine independence of Namibia, and *expresses* its support for the South-West Africa People’s Organization (SWAPO) as the authentic representative of the people of Namibia;
- g) *calls* on member churches of the WCC to share with the General Secretariat in Geneva the policies developed and actions taken in response to the various calls of the WCC for disinvestment,

an end to bank loans to South Africa and to military/nuclear collaboration with South Africa, before the next meeting of the Central Committee;

- h) *expresses* its admiration and support for action already taken throughout the world, but particularly in the US, Scandinavia and the Netherlands, to bring pressure to bear on the South African government through economic and other measures, and *calls* on the churches to step up their support and activities in this regard and in furtherance of promoting their countries' compliance with recent UN resolutions on South Africa as an essential prerequisite of a non-violent solution to the problems of Southern Africa;
- i) *commends* the courageous action of the SACC in calling for economic sanctions against South Africa and its valuable work with the trade union movement in South Africa on this issue, *calling* on member churches likewise to work with the trade union movements of their own countries to enhance the development of effective economic measures against South Africa;
- j) *recognizes* the struggle and suffering of youth in Southern Africa and joins with the SACC in calling for a world youth campaign as part of the UN Year for Youth, and *calls* on member churches to work with local youth organizations to promote solidarity with the youth of Southern Africa;
- k) *reiterates* its support for the ongoing process of consultation and solidarity among the churches in Africa, in cooperation with the All Africa Conference of Churches, in their witness and struggle for liberation against apartheid and its consequences, particularly for neighbouring states in the region;
- l) *calls* on churches and Christian people throughout the world to express their support for and fellowship with the oppressed people of Southern Africa generally and their liberation movements, the victims of the state of emergency and "treason" trials in particular, through prayer and in other manifestations of concern and solidarity;
- m) *assures* again the white people of South Africa that its concern and love extends to them also as brothers and sisters made in the image of God and *prays* that they may cooperate in seeking an end to apartheid and the establishment of a just and caring society.

III. Central America

During morning worship on 30 July, Dr Marga Bührig and Metropolitan Paulos Mar Gregorios spoke of their experiences during the team visit to

Central America. Dr Bührig described something of the suffering, fear and oppression she had witnessed and also the renewal of faith in many local ecumenical groups of Christians. She had been deeply moved by the team's discussion with Fr Miguel d'Escoto, the Foreign Minister of Nicaragua, and by his conviction that Christians must find new ways to challenge and overcome the powers of oppression and injustice. Metropolitan Gregorios described his meeting with some of the women in El Salvador whose sons had been abducted. From 1979 to April 1985 51,819 civilians in El Salvador had been assassinated. This did not include those who had disappeared or the victims of mass bombardments. Between 1977 and 1982 at least 4,000 Roman Catholic lay workers had been assassinated. The poor and oppressed look to three sources for help: the Roman Catholic and Evangelical churches, the guerrillas, and their own "base communities" where real education and community building is going on. He stressed that there is no military solution to the problems of El Salvador and no alternative to dialogue. The army, the Duarte government, the churches, the guerrillas and the US government should be partners in the dialogue, where the voice of the poor must be heard.

The Moderator presented a recommendation from the Executive Committee that the Central Committee commend an all-day voluntary fast on Thursday, 1 August, for peace and the defence of life in Central America. The proposal was inspired by the example of Christians in Central America, particularly Fr Miguel d'Escoto, who were fasting for justice and peace, and to demonstrate their love of God, their people and their church. All Central Committee participants were invited to join in a period of intercessory prayer to be held in lieu of meals on that day. The Executive Committee had also recommended that Central Committee send a letter to the member churches in Central America, supporting their ministry and assuring them of support in the midst of the deepening crisis there.

At a later session Dr Love presented the proposed text of a pastoral letter to the people of the churches of Central America. Many suggestions for amendment were made. Bishop Pagura said that the general content of the text was in line with the firm stand taken by the Latin American Council of Churches (CLAI).

The Central Committee **adopted** the text as amended in the light of the discussion, as follows:

The members of the Central Committee of the World Council of Churches, meeting in Buenos Aires, Argentina, from 28 July to 8 August 1985, greet you in the name of our Lord and Saviour Jesus Christ.

We have learned of your faithful witness to the gospel from members of our delegation who visited Costa Rica, El Salvador, Honduras and

Nicaragua from 12 to 22 July 1985. This delegation included two of our seven Presidents, Dr Marga Bührig of the Swiss Protestant Church Federation and Metropolitan Dr Paulos Mar Gregorios, Bishop of New Delhi of the Malankara Orthodox Syrian Church in India; a member of this Central Committee, Mr William P. Thompson of the Presbyterian Church (USA); and the Rev. Charles Harper, Secretary of the WCC's Human Rights Resources Office for Latin America. On the basis of their testimony, we are prompted to address you at this moment.

Members of our delegation have told us of the social and economic disruption that they observed throughout Central America. They visited persons who had fled their homes within El Salvador and found a haven in facilities operated by churches. From women who had just arrived there, they learned of the increase in bombardment of peasant villages by the army that has elevated the death toll, even though disappearances and assassinations in San Salvador have declined. They learned that other persons have fled across international borders, as in Honduras where refugees from El Salvador and from the indigenous people in the Atlantic coastal area have sought refuge. They were informed of massive repression carried out against the indigenous people of Guatemala as well. They heard from eye-witnesses of the kidnapping, murder and destruction of property as a result of the operations of counter-revolutionary forces operating on both the Honduran and Costa Rican borders of Nicaragua. Many persons still disappear in the countries visited in this region.

Our delegation was impressed by regional similarities that were evident in all the countries visited. All these countries are poor; all have a great need for education at all levels. Militarization pervades the entire region. Everywhere the actions of the United States were observed: in support for the present government in El Salvador; in promoting militarization of Costa Rica and Honduras; in economic and diplomatic measures as well as constantly increasing military threats against Nicaragua. Our delegation reported that the United States embargo on Nicaragua has cut off spare parts for all manner of technological installations. However, even more distressing, upon visiting a paediatric hospital, they learned from attending physicians that infants and children are dying because essential drugs are prevented from reaching them because of the embargo. Like you, we appreciate the efforts of Christians and others, worldwide, who seek to alleviate the economic pressures on Nicaragua. While our delegation was there, they found the citizens particularly distressed by the warning note from the United States, threatening reprisals if the government of that country believed future acts of terrorism to be inspired by Nicaragua. Everywhere they observed preparations to fend off an anticipated invasion.

Our delegation was particularly saddened to learn of increasing attacks

on Christian communities and programmes and social projects operated by the churches. In El Salvador, they were informed that more than 4,000 religious workers of the Roman Catholic Church had been murdered. In Nicaragua, Baptist and Roman Catholic teachers engaged in literacy programmes had been kidnapped, and primary health care facilities in mountain villages destroyed by counter-revolutionary forces.

Our delegation has reported to us in graphic terms on the witness you are making and continue to make to the gospel of our Lord, despite the risks and difficulties encountered. Not only do you continue services of public worship, often in hazardous situations, but you persist in presenting the claims of the gospel to your people. Under these circumstances we give thanks to God for the wide sale and dissemination of the scriptures in Nicaragua. You also conduct relevant and effective humanitarian programmes designed to meet the emergent needs of suffering people; and even amidst the hazards attendant on civil strife as in El Salvador you continue to teach improved agricultural methods, health practices and community betterment. All these you do in the name of Jesus Christ, ministering to all without asking their creed – only their need. Our delegation sensed the tensions in the parishes arising from different perceptions of their situation. However, it observed that the ministries on behalf of those in need have resulted in cooperative efforts among the churches that surely show forth that unity which is God's gift to the church. This cooperation includes persons and churches not yet fully identified with the ecumenical movement, certainly far beyond the small number of our own member churches in the region. This work together on behalf of the poor has prompted the churches to speak and act in concert, on the one hand to denounce policies of injustice, and on the other to laud those that are more humane.

We have heard your voices addressed to us, not only through our delegation but also through your representatives in our midst. And we thank you for your challenging words to us, the factual data you have provided and your expectation that we will be your continuing advocates in the worldwide ecumenical fellowship.

Your travail has not gone unnoticed. Together we are part of the one body of Christ that is his universal church, and as in the human body, "if one member suffers, all suffer together" (1 Cor. 12:26). While our suffering cannot reflect the intensity of your own, we too suffer and, in suffering with you, pledge to you that we shall join with you in prayer to Almighty God that you and we may be guided and empowered by the Holy Spirit to the places where we seek to serve.

We shall seek ways to multiply our opportunities for first-hand information from you through individual and group visits as well as through possibilities for you to participate in and contribute to the worldwide

ecumenical fellowship. In turn, we urge you to strengthen the ties between and among the national churches of the region. You will need to be especially vigilant to resist attempts to isolate the people of God from one another. Whatever tension may arise, the church of Jesus Christ is not defined by national boundaries.

We promise to tell the truth about you, your churches and your ministry to our own people and, if possible, to others, including our own governments. We shall not hesitate to inform them regarding the critical pressures being exerted upon all the peoples of Central America, in some cases from outside the region, in others by oppressive governments within it. We are convinced that the true struggles in the area are not a result of the conflict between East and West, as it has been characterized, but rather between North and South. Nevertheless, we recognize that the current East-West tensions exacerbate the conflicts. We support the efforts of the "Contadora" group of nations to reduce tensions and to seek peaceful resolution to conflicts in the region. We shall commit ourselves to work with you and others to discern a more just economic order for the whole world. This would, in our view, greatly relieve the pressures on you and promote the circumstances under which you could more effectively seek to promote the new society needed throughout the region, especially in Nicaragua. We recognize your right to choose an order responsive to your own history and distinctive culture, independent and non-aligned, pluralistic, and with an economy designed to benefit the poor. We believe this to be not only a laudable public goal, but a distinctively Christian one as well.

We recall the apostle Paul who also suffered at the hands of his own people and others, yet gave his witness to his Lord in such a way that our Lord appeared to him and said:

"Keep up your courage; you have affirmed the truth about me in Jerusalem, and you must do the same in Rome."

We perceive that, like Paul, you have been faithful witnesses to the gospel of Jesus Christ in your own situations. Like the apostle, you do not know what will be required of you in the days ahead. And so in the words of our Lord, we say to you confidently: "Keep up your courage!"

With all our greetings in our Lord Jesus Christ,

The Central Committee of the
World Council of Churches

IV. International food disorder

Dr Love presented a draft statement, noting one amendment proposed by Dean Hannon. In discussion further amendments were suggested and Central Committee **agreed** to adopt the statement as follows:

The cry of the poor, the hungry and the oppressed has been heard, and the Central Committee expresses its deep concern over the continuing global food disorder which deprives millions of people of the basic right to food. Some 800 million people, predominantly in the South, live in absolute poverty. 40,000 people, mostly children, die every day of hunger and malnutrition-related diseases in a world that produces enough food to provide an adequate diet for all its inhabitants.

In the light of this tragic situation, the Sixth Assembly of the World Council of Churches (Vancouver 1983) issued a statement on the international food disorder, calling upon member churches to take action to redress the situation.

In response to the famine in Africa, which has claimed hundreds of thousands of lives, churches around the world have made an all-out effort on an unprecedented scale to meet immediate needs. The Central Committee is grateful for these actions and commends the churches for them. It is thankful for the work done by the media in raising the world's awareness of the magnitude and urgency of the problem and, in some cases, for helpful analysis, comment and action. Nevertheless, it urges the churches, wherever it is appropriate, to challenge any selective or simplistic approach to the causes of hunger.

The Central Committee recognizes that all these efforts will not yield significant long-term results. Major political and economic changes must take place at national and international levels. As the Vancouver statement pointed out, the root causes of hunger lie primarily in the mismanagement of food resources; the application of inappropriate agricultural policies in both the North and the South; the emphasis on export-oriented food production to the detriment of food grown for local consumption; the negative influence of agribusiness on the developing countries' economies; the unequal distribution of land; the exploitation of small farmers, women and landless labourers.

Although, in many parts of the world, natural disasters often exacerbate the problems, today's hunger is largely human-made, and Christians in both North and South must acknowledge their involvement and assume responsibility in this regard.

The Central Committee sees the issue of the international food disorder as an integral part of the struggle for justice, peace and the integrity of creation. There can be no peace in a world where unjust structures violate God's design for creation. It therefore calls upon:

- a) churches to become more engaged, and challenge their governments, in the search for a new international economic order;
- b) churches in the North and South to continue their immediate relief and rehabilitation efforts and engage in new programmes which will lead to long-term solutions;

- c) churches in the South to become more active in the development of just agricultural and other policies and programmes (including food distribution) in their countries and regions;
- d) governments in the North
 - to reorient their policies to ensure stable and ecologically sound food production practices which guarantee the survival of the family farm system;
 - to apply food aid only in emergency situations because of its known negative effects when applied on a long-term basis; and to increase assistance to programmes which lead to food self-sufficiency;
- e) governments in the South to adopt policies which will lead to food autonomy and which ensure the basic food needs of their own people in an ecologically balanced environment;
- f) all governments to halt the arms race and the export of arms to developing countries so that more resources can be made available for constructive and developmental, rather than for destructive, purposes;
- g) agribusiness to apply practices that are not exploitative of and harmful to local populations, cultures, traditions and the environment, and to share their research and technologies with developing countries.

The cry of the hungry for food is a cry for justice.

The Central Committee therefore calls upon all its members to covenant together to bring the full dimensions of the international food disorder to the attention of their churches and governments and to report back to the next Central Committee meeting on their actions.

Through this act of covenant, we are building a commitment to one another and to our churches.

V. Statement on third world debts

Dr Love presented a draft statement. Mr Epps proposed a number of amendments. Archbishop Wikström asked for a revision of the biblical references. Mr Etchegoyen challenged the international Christian community to find ways of dealing with external debts which had become an economic sin. The problem could only be resolved if there were some expression of mercy. The statement was referred to a drafting group.

At a later session Bishop Okullu presented a revised statement which, after further amendment, was **adopted** as follows:

The Central Committee, meeting in Buenos Aires, Argentina (28 July

to 8 August 1985), is acutely aware that, despite a number of negotiations, no long-term solution to the third world debt crisis is in sight. Outstanding debts, now approximating 1,000 billion US dollars, require that debtor nations pay a large portion of their annual earnings to service debt. When debt servicing becomes impossible, negotiations lead to palliatives to safeguard the present system. Meanwhile, the International Monetary Fund continues to impose on nations in debt the policies denounced by the WCC Sixth Assembly, "which result in the reduction of food available to the poor, thereby increasing malnutrition, hunger-related diseases and infant mortality" (Statement on the International Food Disorder). Thus indebtedness is closely linked to hunger. These policies complicate and limit the possibilities for self-reliant development. The world faces the prospect of economic catastrophes which will deeply affect both poorer and richer countries.

The basic test of economic justice is what happens to most vulnerable groups in society. The prophets warned us that God's judgment is based on our treatment of the widow, the orphan, the foreigner, the person without land. Amos condemned those who drink the wine extorted from their debtors. In Leviticus, a jubilee was announced, a jubilee which would wipe out all debts, which would liberate the poor and would give them a chance for a new start in life. And throughout his ministry, Jesus clearly identified justice for the poor as a basic concern of the kingdom, as evident in Jesus' response to John's disciples that the kingdom is manifest where the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead return to life, and good news is announced to the poor. Therefore, churches are concerned with economic issues, especially as they affect the poor.

The present debt crisis forces the poor to bear the burden of debts which were not incurred for their benefit. Often loans have been used for military purposes or for the satisfaction of the rich, and to benefit the industries and financial institutions in the lending countries in the short term. Governments of debtor countries do have their share of responsibility, but many factors have proven beyond their control. Many loans were made in dollars when the exchange rate was low and the interest rates were less than the inflation rate. Debtor countries had no say in the subsequent variation of the value of the dollar or in fixing high real interest rates. Further, policies of industrial countries induced the fall in prices for commodities exported by the third world and influenced the contraction of world trade. Why should the poor pay for the consequences of such an unjust international economic order?

The Central Committee expresses its appreciation for the work done by the Advisory Group on Economic Matters (CCPD) and commends its report, *The International Financial Systems: an Ecumenical Critique*, to the churches for their further study of the world debt crisis, its

repercussions on the poor and the need for a global and long-term solution.

The Central Committee commends the efforts made by the debtor countries' governments in consulting together to develop policies to meet the most fundamental needs of their peoples, and underlines the importance of developing policies which deal with the debt crisis within the wider context of North-South discussions.

The Central Committee calls on the churches and the ecumenical movement to address governments, economic experts, public opinion and their own constituencies:

- a) on the immediate need for revaluation of debts, limitation of interest rates and lengthening of repayment periods for third world debts;
- b) on the possible outright cancellation of debts for least developed countries;
- c) on the urgent need to cooperate with and strengthen UN-related institutions in order to achieve a more just international economic order; and in particular to restructure the international financial system according to the four principles of universality, equitable representation, accountability and fair reward for labour (as suggested in point 4 of the report referred to above);
- d) on the necessity for the rich to share in the cost of adjustment policies which will be necessary.

VI. Message to the churches and people of Argentina

A draft message to the churches and people of Argentina was presented by Dr Love, and members were asked to submit proposed amendments in writing. After further discussion in a later session, the Central Committee **agreed** to approve the substance of the message and to entrust the final editing to the Officers and the Moderator of Unit II. The final text appears below.

We have come to your country from all parts of the world to take part in the meeting of the Central Committee of the World Council of Churches. Our presence confirms our grateful recognition for the significant transition to democracy as a result of your struggle for liberty. Your testimonies have enabled us to know more intimately the profound suffering through which you have come, suffering that produced deep wounds in the lives of thousands of Argentinian families and in the society as a whole. The level of external dependence is unknown in the recent history of your country.

It is not the first time that we have heard of the pain endured by the

people of Argentina. For many years we have received information from you and have offered our prayers and our solidarity in word and in deed. We rejoice with you now that the evangelical commitment of many Christians and churches in the ecumenical movement has borne fruit for all to see and experience.

We view as signs of hope the beams of light emerging from the night. One of these is responsible action for justice. We support the efforts of the indigenous communities of your country in their claims for life, land and dignity. We support all efforts to establish new sources of work, just salaries, education and health care for all. We wish to accompany you in faith and hope as you pursue the rebuilding of a country where life will never again be violated.

We also wish to share with you the efforts made for the achievement of the unity of Christians and humanity as a whole by means of the various themes which claimed our attention as the World Council of Churches. Reflection on "Baptism, Eucharist and Ministry", the ecumenical sharing of resources, the debt crisis, justice and peace in the world, evangelism, Bible studies, education for unity, women, youth, disabled persons and other topics occupied our agenda during these days.

We reiterate the commitment of the WCC to the defence of human rights, as we reaffirm our pastoral concern for the churches and people of Argentina. We want you to take to heart our continuing prayers and solidarity. Nothing can separate us from the love of God.

VII. Middle East

Dr Love said that the Unit II Committee had received a suggestion from the Middle East regional group that the Central Committee take note of the continuing concern on the major political issues of the Middle East region. On behalf of Unit II, she assured the Central Committee that the Middle East continued to receive a high priority in its programmes and that appropriate actions would be taken as the situation demands.

Metropolitan Parthenios and Ms Jarjour asked that Central Committee make a statement on the situation. In view of the lack of time available, it was **agreed** to instruct the Officers to send a letter of solidarity and concern to the churches in the Middle East. The text appears as Appendix VI.

REPORT OF THE COMMITTEE ON THE GENERAL SECRETARIAT

Ms Skuse presented the report. In addition to the sections on applications for membership and on the reports of the Moderator and General Secretary, the Committee reported as follows:

I. Responsibilities of membership

The Committee recommends that new member churches be reminded of the responsibilities of membership and, in particular, the need to plan as of now for their representation at the next Assembly.

This was **agreed**.

II. Meetings of regional conferences and national councils

The Committee reviewed the plans for these meetings. With regard to the meeting of regional conferences, it recommends that there be two Central Committee members, one man and one woman, from each region, and that the Officers be authorized to invite these persons.

This was **agreed**.

The Committee noted that the number of WCC staff would be twelve, to include the staff of the General Secretariat and the moderators of the regional staff task forces.

Mr Adolf, General Secretary of the Latin American Council of Churches, welcomed the proposal for a meeting of regional conferences and stressed the need for the regional bodies to be fully involved in discussion of the agenda and follow-up of the meeting. Dr Castro assured Central Committee that the planning process would involve both the regional conferences and the WCC. For the NCC consultation, an advisory group would help staff in planning the meeting. Ms Skuse said that at the meeting of NCC representatives it was suggested that the meetings be held in the last ten days of October 1986.

III. World consultations and conferences, Central Committee meetings, and the Assembly

The Committee reviewed the recommendations of the Executive Committee. It agreed to recommend a revised timetable which follows and which embodies the following concerns:

1. The Assembly should be held in 1991, at a date and place to be determined by the Executive Committee in March 1986. Members of the Central Committee should be informed of the options to be considered by the Executive Committee.

2. Four Central Committee meetings should be held between now and the Assembly.
3. It would not be practical to combine a Central Committee meeting with a major world conference, but in each conference some Central Committee members should be enabled to participate.

The Committee further recommends that:

- 1) the planners of all the conferences take seriously the need to involve participants new to such events;
- 2) the Central Committee endorse the idea of a youth event before the Assembly and that the General Secretary continue to explore with other organizations the possibility of such an event and report to the Executive Committee.

With regard to the youth event, Ms Kaessmann suggested that rather than organizing a large world youth conference it might be better to ensure that young people are fully involved in all the world consultations and conferences being planned. Dr Crow spoke in favour of young people meeting on their own to engage in the ecumenical movement from their own perspective. Mr L. Thompson supported the proposal for a youth event and hoped that there would also be at least 15 per cent of youth participants in the other world conferences.

The Central Committee **accepted** the recommendations of the Committee on the General Secretariat.

The following timetable was proposed:

1986	Mar. 8–19	Executive Committee (Kinshasa)
	July	Joint meeting of Unit I Commissions and Working Groups
	Sept. 14–20 Nov.	Executive Committee (Geneva) <i>World Consultation on Inter-Church Aid, Refugee and World Service</i>
1987	Jan. 10–13	Executive Committee
	Jan. 14–26	Central Committee (Geneva area)
	Sept. 20–26	Executive Committee
	Oct.	<i>World Consultation on Resource Sharing</i>
1988	Mar. 6–12	Executive Committee
	Mar./Apr.	<i>World Conference on Mission and Evangelism</i>
	Aug. 7–10	Executive Committee
	Aug. 11–22	Central Committee (FRG)
1989	Feb./Mar.	Executive Committee
	Mar.	<i>World Conference on Faith and Order</i>
	Mar.	Joint meeting of Unit III Commissions and Working Groups
	July 12–15	Executive Committee

1990	July 16–27	Central Committee (Moscow)
	Jan.	<i>World Conference on Justice, Peace and the Integrity of Creation</i>
	Feb.	Executive Committee
1991	July	Executive and Central Committees (Geneva)
		Executive Committee Assembly

The Central Committee **accepted** this timetable.

A. *World consultation on resource sharing*

The Committee has reviewed the report on the plans for this meeting and encourages the staff to proceed with the planning process. The Committee urges that special attention be given to participation in this meeting, taking into account the concerns expressed by the Executive Committee and by this Committee for wide representation of member churches from all parts of the world.

Mr Thorogood hoped that the consultation would emphasize the sharing of gifts other than money. The issue of power was crucial and could not be dealt with in the form of a “covenanting” event affirming the ecumenical commitment to sharing, as suggested in the plans. It was necessary to seek a much broader basis for taking decisions. He hoped the consultation would suggest ways of creating small communities of churches in which people could know and trust each other.

B. *Participation in world consultations and conferences*

The Committee underlines the importance of the widest participation of all member churches in these meetings. It supports specifically the recommendation that “every member and associate member church should be represented in at least one of the world consultations and conferences”.

Each consultation and conference should be held accountable to the Central Committee with regard to this concern. The Executive Committee will monitor this process by receiving regular reports on participation in the different meetings and by giving specific instructions to those organizing each meeting.

IV. **Advocacy for persons with disabilities**

The Committee received the proposal of the Executive Committee for a three-year consultancy to deal with this matter.

The main tasks of the staff person will be:

- 1) to work with the WCC staff task force in the advocacy of full

participation and integration of persons with disabilities in the life and work of the church and the community;

- 2) to assist churches, especially in the third world, in initiating educational programmes and projects which concentrate not only on care *for* persons with disabilities, but on ministry *with* such persons; this includes the development and sharing of biblical and theological studies on disabilities and suffering;
- 3) to help persons with disabilities to visit churches in other continents, and to assist in planning consultations related to disabilities; such visits and consultations should help the above educational programmes and the multiplication of aid projects in third world countries which foster the participation of persons with disabilities in the life of church and society.

The Committee recommends that the Central Committee endorse this proposal and encourage the General Secretary to appoint a consultant as soon as possible. In view of the urgency of this work, the Committee recommends that a special appeal be made to member churches for financial support for this project.

The Committee recommends that location of the consultant within the staff be decided by the Executive Committee after further work by staff.

The Central Committee **accepted** these recommendations.

V. Communication

The Committee received the report on the Communication Department. It:

- 1) affirmed that communicating WCC concerns is the mutual responsibility of the member churches and the WCC;
- 2) regretted that the special session on communicating the WCC could not take place at this meeting;
- 3) expressed appreciation for the first “annual report” (WCC 85) and encouraged the Communication Department to proceed with plans to continue this project;
- 4) requested the Communication Department to give further attention to WCC language policy.

Dr Tolen underlined the need for further study of WCC language policy. He was grateful for the efforts which had been made, particularly with regard to the minutes of the Central Committee. However, it would be helpful if other publications, such as the July 1985 issue of *The Ecumenical Review* dealing with the WCC Basis, could be published in other languages. It was **agreed** that the language policy should be discussed in detail

and a preliminary report submitted to the next meeting of the Central Committee.

Dr Love referred to the request of the Central Committee in 1984 that the General Secretary propose a means whereby the Central Committee can make priority decisions about both existing and new work during the period between Assemblies (*Minutes*, p. 21). It was too early to expect the new General Secretary to make a proposal at the present meeting but she hoped the question could be addressed in January 1987. The General Secretary said that staff would continue to struggle with the problem and asked Central Committee members for their advice about a suitable mechanism.

The Central Committee **received** the report of the Committee on the General Secretariat.

ROMAN CATHOLIC RELATIONSHIPS

I. Letter from the Central Committee of the World Council of Churches to the Extraordinary Synod of the Bishops of the Roman Catholic Church

Ms Skuse reported that the Executive Committee had agreed that a letter should be sent to the Extraordinary Synod of the Bishops of the Roman Catholic Church which would meet in Rome, 25 November to 8 December 1985. A draft proposed by the Executive Committee had been revised by the Committee on the General Secretariat. A number of further amendments were suggested by Central Committee members. Mr de Mello Silva opposed the use of the expression "His Holiness" in referring to the Pope because his church believed that only Jesus Christ is holy.

The Central Committee **agreed** to adopt the letter on the understanding that it would be revised in the light of the discussion. The final text appears as Appendix VII.

II. Greetings from the Secretariat for Promoting Christian Unity

Mgr Meeking offered the greetings and good wishes of Cardinal Willebrands, President of the Secretariat for Promoting Christian Unity, to the Central Committee. He spoke of Pope John Paul II's annual address to the Roman Curia in which he had stressed that "the search for unity and the ecumenical concern is a necessary dimension of the life of the church". Mgr Meeking welcomed the letter to the Synod of Bishops, whose purpose, the Pope had said, was "to give a new thrust to the realization of the various decisions of the Second Vatican Council and to reaffirm the spirit which inspired it". The Central Committee's gesture in sending

the letter was in line with what the WCC and many of its member churches had brought to the Second Vatican Council twenty years ago with the participation of their observers.

REPORT OF THE COMMITTEE ON UNIT I: FAITH AND WITNESS

Metropolitan Antonie presented the report as follows:

I. Introduction

The Committee has received the activities report and studied the report within the framework of the programme emphases suggested by the Central Committee in 1984: gospel and culture, the unity of the church and the renewal of human community, the integrity of creation and the concern for a coherent and vital theology as the context for our work. The following items are specific comments from the Committee on the more comprehensive reporting of the sub-units' activities as found in these documents.

To encourage dialogue and further coordination among the sub-units, the commissions and working groups of Unit I will meet together in plenary sessions in Potsdam, GDR, in July 1986. The agenda will include opportunity for the specific work of each sub-unit, for joint consultation between sub-units, for consideration of Council-wide concerns and for some discussion of theological matters that bridge the sub-units, such as creation and secularization in different cultural contexts.

The Committee affirmed the Council-wide emphasis on the concerns of women and youth and will continue to give expression to those concerns in its programmes. The Committee encouraged the search for women and youth when staff vacancies occur.

The Committee acknowledged the urgent necessity of an additional staff person for the Sub-unit on Church and Society.

II. Commission on Faith and Order

A. Baptism, Eucharist and Ministry (BEM)

The Committee affirmed the BEM reception process as a major ecumenical event. Faith and Order should assess fully the views and suggestions of the churches. This will be done as a "Response to the Responses" in preparation for the world conference and as an ongoing contribution to the other two studies: "Towards the Common Expression

of the Apostolic Faith”, and “The Unity of the Church and the Renewal of Human Community”.

The Committee expressed gratitude to the member churches which have already sent their responses to BEM and it noted the encouraging results and report of the inter-Orthodox symposium on BEM in June 1985. There will also be an official response of the Roman Catholic Church. The Committee urged all member churches which have not yet done so to respond as soon as possible to BEM.

The Committee noted that BEM had clearly indicated the inter-relation between bilateral and multilateral conversations.

The Committee expressed hope that the widespread local interchurch discussion stimulated by BEM may prove to be a model for dealing with future major issues of Faith and Order and other sub-units.

B. World conference on Faith and Order

The Committee noted that the WCC conference on Faith and Order will gather together the work of the three major studies (BEM, Apostolic Faith, Unity/Renewal). It will work towards assessment, direction and impetus to the ecumenical movement and our search for unity. This central activity of the Council should illuminate our progress towards and provide major input for the next Assembly.

The Committee made the following suggestions in view of the world conference:

- 1) to indicate before the conference the major points arising from the BEM responses;
- 2) to keep the missionary dimension of unity clearly in mind;
- 3) to involve in the conference people from churches which have actively participated in Faith and Order work;
- 4) to involve “new” people and local study groups in the work leading up to the conference and at the conference.

III. Sub-unit on Dialogue with People of Living Faiths

The Committee felt that the title of the study, the “Theological Significance of People of Other Faiths”, was inadequate and perhaps condescending. The work of the study may be more accurately conveyed by a title such as “Theology in Dialogue with People of Living Faiths”.

The study should be seen as standing in continuity with earlier ecumenical attempts to grapple with the theological significance of other faiths at Edinburgh in 1910, Jerusalem in 1928, and Tambaram in 1938. We do not face these questions for the first time, but we face them in a new

way, with longer and deeper experience in dialogue with our neighbours of other faiths. In this study process we recognize that Christian theological thinking in encounter with people of living faiths must not be left entirely to theologians but must also come from the experience of the churches.

The study process should not be seen as an alternative to the programmes of the Dialogue Sub-unit in which Christians actually engage in dialogue with people of other faiths. Such bilateral and multilateral dialogues will continue. Indeed, the study process should involve some actual engagement with the specific partners in dialogue in each area and might include dialogue on issues specific to each context.

The study process should not begin with abstract questions, but with questions that have arisen from the experience of Christians in dialogue, including the substantial experience documented by the Dialogue Sub-unit over the past ten years. The issues raised from this experience, however, will include fundamental theological issues such as our understanding of creation, of the particularity and uniqueness of God's revelation in Christ, of salvation, of scripture, and of justice.

The Committee underlined the importance of the meeting of scholars and theologians as part of the study. New theological thinking in the context of religious pluralism is crucial not only to the Dialogue Sub-unit, but to the whole World Council of Churches. The significance of the Orthodox contribution to such new theological thinking was stressed.

The study should involve cooperation with CWME and Faith and Order. The study might also contribute to the Council-wide emphasis on "Justice, Peace and the Integrity of Creation".

The Committee emphasized the importance of continuing multilateral dialogues. Worldwide inter-religious dialogue, especially on issues of global significance, should be a priority of the World Council of Churches.

IV. Sub-unit on Church and Society

While acknowledging that churches are at different stages in their awareness of the ecological issues raised by Church and Society, the Committee agreed that these issues are of importance, and that the study of specific issues should proceed together with theological reflection. Theology and action are inseparable.

Consistent with scientific methodology, the Sub-unit takes specific issues as its starting point. It is better to study in depth a few concrete issues raised by member churches in the situations where they occur and with appropriate ecumenical partners than to deal superficially with many, provided always that these particular studies are set within the context of the Unit's general concerns. The work must be shared with other units and with those outside Geneva.

The “Integrity of Creation” is the major theme of the Sub-unit’s work and a contribution of Unit I to the WCC world conference on “Justice, Peace and the Integrity of Creation” (JPIC). The Sub-unit understands the “integrity of creation” as holding together issues raised by exploitation of the natural world, the promise and the threat posed by advances in technology, and the wider questions of social ethics. It includes the integrity of human personality and the various threats to it.

The Committee, noting that militarization is one of the greatest threats of our time, asked where, in the Council, the main responsibility for this is to be, whether in Unit II, in Church and Society, or in a cooperative venture.

The reshaping of human societies in an age characterized by rapid scientific advances – especially in the fields of electronics, genetics, nuclear and space research – is a fundamental challenge to Christians and to the work of the Council, for it moulds our presuppositions about the world and our place in it.

While generally endorsing the Sub-unit’s document, the Committee felt that the proposed consultations (e.g. in the Philippines, January 1986) should be thought of as limited case studies (“signs of hope”). As such they would inform the theological work of Unit I; their findings should be disseminated as widely as possible.

The General Secretary referred to the statement in the introduction to the report about the urgent need for an additional staff person in the Sub-unit on Church and Society. This question had also been discussed in the Finance Committee but the Central Committee needed to make a programmatic decision. Dr McCloud reported that should the Central Committee approve the proposal for a second staff position, the Finance Committee would recommend that the Sub-unit be permitted to hire such a person, to be appointed by the Executive Committee in March 1986, provided that additional funds to cover the Sfr.40,000 shortfall were assured. He understood that discussions were underway with prospective donors and that there was a possibility that the necessary funds would be forthcoming. Mr Thorogood said that the recommendation was a clear priority of the Unit as a whole in view of the vast variety of questions which has to be addressed by Church and Society, the great speed of social change and the depth of theological issues being raised with regard to our relationship to the created world.

The Central Committee **agreed** on the need for a second staff position in the Sub-unit on Church and Society.

V. Commission on World Mission and Evangelism

The Committee made the following comments and suggestions on two issues.

A. Gospel and Culture

1. In this study process we must draw on the help of theologians, sociologists and other experts who have much to offer to various aspects of gospel and culture.
2. It will be beneficial to study the gospel-culture encounter from the viewpoint of persons who have been evangelized within their own particular cultures.
3. It would be useful to have a summary of past mission studies in the gospel-culture area.
4. Dialogue with People of Living Faiths is crucial in the gospel-culture study, particularly since "culture" involves an ethos, very often another religious tradition, that generates an entire civilization.
5. We must seek ways to articulate our faith in the "language of today", as related to each contemporary culture.
6. The problem of proselytism continues; presenters of the gospel must never engage in proselytism, which itself violates the nature of the gospel. The WCC has repeatedly approved statements against proselytism, which we reaffirm.

Metropolitan Antonie drew special attention to the statement about proselytism, which he described as preaching the faith to those who already have it and working not for unity but for disunity. Mr Bena-Silu suggested that the WCC should establish a data bank to which churches in the third world might refer for information about various sects. Mr Maury said that the question of proselytism affected relationships with the Roman Catholic Church. In today's secularized societies many people were baptized but did not all have faith. If proselytism meant that it was forbidden to preach the gospel to those simply born into another tradition but who had lost all vital contact with it, this was against his belief in the need for evangelism. He also pointed to the difficulty of determining exactly what is a sect. For centuries his own church had been considered a dangerous sect. Mr Bichkov asked for further study of proselytism so that a detailed definition might be accepted by member churches. Metropolitan Antonie asked CWME to study the question.

B. WCC world conference on mission and evangelism

1. Prior regional preparation for the conference may well include team visits with careful preparation so that many may share their experience of faith within their own cultures both before and during the conference.
2. Mission in a secularized-technological world must be a major issue within the conference.
3. Participation of "evangelicals" in the preparation of the conference

should be sought and welcomed, with due attention to their insights and concerns.

4. There must be close interaction between the planning preparation of this conference and the preparation of the 1989 Faith and Order conference, as well as of the WCC conference on JPIC.

5. Regarding the conference theme, we must guard against any return to a former limited and inadequate understanding of mission, but rather seek out God's contemporary will for our faithfulness in mission.

6. It will be important to continue and expand our efforts to implement the ecumenical convictions stated in "Mission and Evangelism – an Ecumenical Affirmation".

7. The conference (and the work of CWME) should give further attention to the structures of mission agencies in order to seek possible new structures which will reflect contemporary understandings of mission faithful to the gospel.

Mr Briggs welcomed the reference to the "Ecumenical Affirmation" which he felt had not yet received the attention it deserved.

The Central Committee **received** the report of the Committee on Unit I.

REPORT OF THE COMMITTEE ON UNIT II: JUSTICE AND SERVICE

The report was presented by Dr Love as follows:

I. Justice, Peace and Integrity of Creation

The Committee recommends that general approval be given to the emphases, direction and programme elements of "Justice, Peace and Integrity of Creation".

The Committee expresses appreciation for the clarification of issues and the theological considerations. It especially notes the affirmation of continuity with the programme emphasis on "Just, Participatory and Sustainable Society" while bringing out clearly the new dimensions. Due emphasis is given to issues like power and participation. Participation highlights people and with regard to churches it is seen not only in terms of representation of all members of the Christian family but also in terms of styles of work and worship that are inclusive rather than exclusive. The concept of covenanting is suggested as the centre of theological consideration and the significance of the covenanting process in the witness of the churches emphasized. It is recognized that some terms,

especially covenanting and integrity of creation, still pose problems of interpretation in some languages and traditions.

In the further development of the programme the following should be given due consideration:

- 1) collaboration with the Roman Catholic Church (to be sought through the Joint Working Group);
- 2) exploration of the basis, procedures, models and elements of covenanting along with its theological aspects;
- 3) support for national and regional initiatives like Council for Peace* as part of the process towards the world conference on "Justice, Peace and Integrity of Creation";
- 4) the perspectives and experiences of the indigenous people especially with regard to the integrity of creation;
- 5) the perspectives of women on their own understanding of and search for justice, peace and the integrity of creation;
- 6) the perspectives of youth and their contribution for justice, peace and integrity of creation;
- 7) dialogue with people of other faiths and the scientific community;
- 8) preparation and dissemination of study materials for the churches as well as use of materials already produced by many churches and related organizations.

The Committee recommends the approval of the following proposals:

- 1) appointment of an advisory group (preferably by March 1986 by the Executive Committee);
- 2) appointment of a full-time staff person for the programme (early in 1986);
- 3) continuation of the staff task force with participation of all the three units;
- 4) consultations on covenanting and integrity of creation;
- 5) world conference on "Justice, Peace and Integrity of Creation".

Archbishop Habgood asked for clarification of the overlapping of concerns between Units I and II in the question of the integrity of creation and issues of militarism. Dr Graewe stressed the importance of involving the member churches in the preparation of the world conference on JPIC.

* Council for Peace: Proposal of GDR churches to the Vancouver Assembly and also proposal of EKD June 1985, both recalling Bonhoeffer's suggestion at an ecumenical conference in Fanoe in 1934.

Dr Love said that the JPIC programme, while related to Unit II for administrative purposes, was clearly Council-wide. The advisory group would reflect this and the Unit fully intended to draw on the resources of other sub-units. Member churches would be involved from the very beginning in the programme, especially in preparing for the world conference. Militarism was the concern of Unit II, particularly CCIA.

The Central Committee **accepted** the above recommendations of the Unit Committee.

II. Role of the WCC in international affairs

The Committee recommends that the document "Role of the WCC in International Affairs" be commended by the Central Committee for study by the churches.

The Committee expresses appreciation for the document which explains the rationale and theological basis for involvement in international affairs, the procedures and forms of action and the implications of such involvement for the fellowship and unity of the churches.

The comments and suggestions made during the discussions in the Unit and Central Committee should be taken into account in revising the document.

Mr Thorogood suggested that CCIA might regularly share with the Central Committee a list of issues, especially on human rights, in which it has been involved without stating the precise nature of the involvement. The Very Rev. L. Kishkovsky asked that the revised document mention the need in some situations, e.g. Lebanon, for the WCC to act in cooperation with churches which are not members of the Council. The Moderator stressed that member churches should study the document carefully and send their reactions to CCIA. It was important for the churches to be able to cooperate on the basis of commonly accepted declarations. A revised document would be submitted to a future meeting of the Central Committee.

The Central Committee **accepted** the recommendation of the Unit Committee.

III. World consultation on Inter-Church Aid, Refugee and World Service

The Committee recommends to the Central Committee to give approval to the plans for the world consultation on "Inter-Church Aid, Refugee and World Service", to be held in November 1986 in a place to be determined.

The Central Committee **accepted** the recommendation of the Unit Committee.

IV. Human Rights Resources Office for Latin America

The Committee recommends that:

- 1) the mandate of the Human Rights Resources Office for Latin America, as a Unit II programme, be extended for a period of three years beginning from 1987;
- 2) the relationship with the Latin American Council of Churches (CLAI) and the Caribbean Conference of Churches (CCC) be more fully and creatively explored, in dialogue, towards a mutual assessment of short- and longer-term developments in the area of human rights work, and an increasing assumption of common tasks;
- 3) the main emphases of the HRROLA programme be:
 - to promote and encourage the churches' work in training and education in the area of human rights, drawing upon the rich experience and expertise of the churches by sharing at national, regional and inter-regional levels;
 - to facilitate and encourage wide inter-regional cooperation and sharing of human and corporate resources in human rights, particularly among the regions of Central and South America;
 - to strengthen and increase pastoral visits to churches committed to struggle and witness for human rights;
 - to enable the gathering and dissemination of information from the churches for the development of ecumenical solidarity;
 - to maintain active worldwide support for the human rights work of the churches in the region including appropriate financial means;
 - to intensify cooperation with the churches, church-related bodies, and other appropriate organizations in the defence and promotion of the human rights of the indigenous peoples in the region.

Bishop Pagura expressed deep appreciation for the proposal to extend the mandate of HRROLA. The programme had made an important contribution to the consolidation of democratic systems in many countries, to healing the wounds of victims of the long period of oppression and to advance the cause of human rights in countries where they were still violated. Mr Epps added that the work of this Office was essential for that of the NCCC in the USA in the area of human rights.

The Central Committee **accepted** the recommendations of the Unit Committee.

V. Unit II By-laws

The proposed amendment to the Unit II By-laws, Art. IV.4 which is intended to reflect more specifically the ongoing activities of CCPD in development with the churches' strategies and policies for their participation in development, has possible implications for CWME-URM, and it is desirable that a process be initiated to clarify the relationship between CCPD and URM.

It is therefore proposed:

- 1) that action on revision of the CCPD mandate be postponed until the January 1987 meeting of Central Committee;
- 2) that the CCPD and CWME-URM constituencies and staff undertake immediately a process of mutual consultation and discussion, to clarify the relationship between the two bodies/programmes;
- 3) that following the above-mentioned consultations and discussions, a joint CCPD/CWME-URM report be brought to the January 1987 meeting of Central Committee, with appropriate recommendations.

The Central Committee **accepted** the recommendations of the Unit Committee.

VI. CCIA By-laws

Dr Love explained that the CCIA Commission in 1981 had felt that the By-laws, approved by the Fifth Assembly in 1975, needed updating in terms of relations with other organizations, description of functions, etc. as well as in the language in certain parts. The Commission had made a number of amendments in January 1985 which needed the approval of the Central Committee. The Unit II Committee recommended approval of the amendments made by the Commission, together with four further changes.

The Central Committee **accepted** the recommendation of the Unit Committee. The amended By-laws of CCIA appear as Appendix VIII.

The Central Committee **received** the report of the Committee on Unit II.

On behalf of the Unit, Dr Love expressed particular gratitude to two staff members: Fr Georges Tsetsis, who had repeatedly been called to be Acting Director of CICARWS, and Mr Ninan Koshy who, since the beginning of the year, had been Acting Deputy General Secretary and Staff Moderator of Unit II while still carrying his responsibility as Director of CCIA.

REPORT OF THE COMMITTEE ON UNIT III: EDUCATION AND RENEWAL

Dr Tolen presented the report as follows:

I. Introduction

During the year since the last meeting of the Central Committee a joint meeting of the Unit was held at Oaxtepec in Mexico from 18 to 25 April 1985. The Committee received with thanks the reports of this meeting and welcomed the attempt made there to see the work of Unit III as a whole.

We noted the reaffirmation of the four main concerns of Unit III, namely ecumenical learning, renewal, participation and ministerial formation.

We recommend to the Central Committee that there be added to these four priorities a fifth, namely: work in "Justice, Peace and the Integrity of Creation".

This was **agreed**.

We accepted the decision of the Unit III Commissions not to proceed with the publication of the slide/tape presentation of the work of the Unit which was shown at the Central Committee in 1984. We nevertheless affirmed our desire to have an audiovisual presentation of the Unit's work. The Committee therefore recommends that the staff of the Unit, together with the Communication Department, study the possibility of producing a visual aid presentation on the work of Unit III for use in member churches.

This was **agreed**. It was also **agreed** that similar materials should be produced by other units.

Following the Mexico meeting, three people from each Commission, plus staff, met in Atlanta, USA, from 26 to 29 April 1985, with representatives of USA member churches involved in concerns related to the work of Unit III. Immediately after this meeting, the international participants spent a whole day with 80 people, representing the local churches in Atlanta. This day was organized by the Christian Council of Metropolitan Atlanta.

The purpose of this Atlanta meeting was to:

- 1) acquaint the churches in the USA with the work of Unit III;
- 2) build linkages with people in the churches;
- 3) help Christian people to think globally and to act locally;
- 4) build ecumenical relations in the church in the USA.

The Committee congratulated those responsible for organizing the Atlanta meeting. It suggests that other churches might try to adapt this model to their own situation or organize other events to promote ecumenical relationships and an understanding of the work of Unit III.

II. Sub-unit on Education

The Committee considered the report of the meeting of the Education Sub-unit which took place during the Mexico meeting in April 1985.

The Education Sub-unit is in a period of transition because the leadership is changing. After eight years of service Dr Ulrich Becker left Geneva in March 1985 and the new Director, Rev. Clifford J. Payne, will begin his service in October 1985. Moreover, from 1986 onwards the Sub-unit will face a difficult financial situation as the reserves are being used up and either new sources of income will have to be found or programme and staff positions will have to be cut.

The Committee accepted the recommendation of the Sub-unit Commission that the two main emphases of the Sub-unit should be: (1) ecumenical learning; (2) education for "Justice, Peace and the Integrity of Creation".

In implementing one of the approved programmes related to ecumenical learning – educational aspects of the reception of the statement on "Baptism, Eucharist and Ministry" – we noted with concern that staffing changes and financial pressures will delay or reduce the extent of the programme. This also applies to some extent to the work with children.

We noted that some of the present programmes and staff contracts are coming to an end. We agreed with the proposal that before such programmes are renewed or extended, a thorough evaluation process should be carried out. Work which is to continue should reflect the two agreed emphases.

A. Church-related educational institutions

As recommended, this programme is concluding in 1985 and the present staff person will work full-time in the area of ecumenical education.

B. Family education

This work is also under review. In this connection the Committee stressed the importance of work in the area of human sexuality and relationships.

As directed by the Central Committee, the working group on education had considered and approved details of the proposed project on "Learning in a World of Many Faiths, Cultures and Ideologies, a Christian Response". Arrangements have been made for the project to commence in September 1985.

III. Sub-unit on Renewal and Congregational Life

One of the priority areas for the Sub-unit on Renewal and Congregational Life is spirituality. This is also a Council-wide emphasis. A report was made to the Unit Committee on the work undertaken so far in this area, in particular the consultation held in Annecy, France, in December 1984 on "A Spirituality for Our Times". The Committee discussed the report and whilst noting the danger of spirituality becoming a subject of study rather than a deepening of discipleship:

- 1) warmly commends the report to member churches as a tool for discussion and reflection;
- 2) endorses the need for translation into other languages in order to make it available to congregations;
- 3) welcomes the news that translations are already under way into French, German, Malagasy (Madagascar) and Malayalam (South India);
- 4) encourages member churches to undertake their own translations and adaptations and to inform Renewal and Congregational Life of these.

The Committee discussed the next step in this Council-wide emphasis and approved the proposals for two further consultations on:

- 1) monastic spirituality – to be prepared in conjunction with the Orthodox Task Force;
- 2) Christian spirituality and that of other faiths – in conjunction with the Sub-unit on Dialogue.

It also noted the further concern for a consultation on women's spirituality at some future date, to be planned with the Women's Sub-unit.

Recognizing Renewal and Congregational Life's role as a coordinator of the WCC's work on spirituality, and the importance of this for the Council, the Committee urges that adequate financial undergirding should be provided for this Sub-unit in order to strengthen its work.

IV. Programme on Theological Education

The Committee received the report of the meeting of the Commission of the Programme on Theological Education which was held at Oaxtepec, Mexico, 18-25 April 1985. The Committee reaffirmed the two main emphases of the Sub-unit, namely: theology by the people and spiritual formation. These are the basis for the immediate programmes of work, as also for the Sub-unit's ongoing work and that done in cooperation with other sub-units, as mentioned in the reports.

The Committee received a more detailed report on "Theology by the

People". Theology by the people is a response to what is happening in several places where the people of God are reflecting on their faith in the context of their lives and in the light of the word of God as contained in the Bible. Some examples are the experience of the basic Christian communities, Minjung theology in Asia, liberation theology in Latin America, Pacific theology, feminist theology, etc. Insofar as ministry belongs to all God's people, theology by the people seeks to empower the people to do theology for themselves. It raises questions about the participants and perspectives in doing theology. It grapples with issues of justice and peace and the integrity of creation. The Committee agreed that the theme of "Theology by the People" should be further explored in cooperation with the churches and theological colleges, and that the churches should be encouraged to promote ways of doing theology by the people.

The Committee noted that the Commission had sought increased resources to meet the needs of the theological education and ministerial formation programmes of the churches from Africa, Asia, the Caribbean, Latin America, the Middle East and the Pacific as the resources available to them for this purpose through the WCC are now radically reduced, and urged that this be increased to more adequate levels.

In discussion, Archbishop Habgood protested against the tendency to multiply different kinds of theology. It would be preferable to specify that different groups of people should be encouraged to do theology. Metropolitan Antonie and Metropolitan Parthenios supported this view, saying that to divide theology led to divisions within the church rather than to unity. Mr Fuligno, on the other hand, said that humankind was divided into different cultures and that the various theologies were gifts of the Holy Spirit to help the understanding of people in different situations. Ms Palma said that for many years theology was for specialists; now liberation theology and theology of the people began with the daily life, hopes and challenges of the people and the churches. Dr Tolen stressed that the report did not mention all the activities of the Sub-unit and that the normal programme of theological formation would continue.

V. Sub-unit on Women in Church and Society

The Committee received the report of the meeting of the Sub-unit on Women which was held in Mexico in April. The working group had considered the mandate from Vancouver and the directives from the Central Committee and reviewed the work of the staff during the past year. We noted that the underlying assumptions of the work of the Sub-unit are as follows:

- 1) the issues of women are those which affect the quality of life for all;

- 2) the importance of seeking a transformation of communities of women and men;
- 3) a commitment to involve women in all the issues which concern ecumenism;
- 4) the need to be advocates for the participation of women, particularly young women, in the churches and in the WCC.

We understand that the staff divide their time between the programmes which emerge under the initiative of the Sub-unit and those done in collaboration with the work of other sub-units and programmes.

The Committee reaffirms the three main emphases of the work of the Sub-unit as:

- participation;
- “Justice, Peace and the Integrity of Creation”;
- women doing theology and sharing spirituality.

We accepted that these emphases should be carried out in programmes such as the following:

Participation

- 1) The continuation of the “Community of Women and Men in the Church” study by reviewing the work carried out by the churches and helping local and regional groups to apply to themselves the lessons of the study;
- 2) in collaboration with the Ecumenical Institute at Bossey, to bring together for a consultation the women in leadership positions in the member churches and in councils of churches;
- 3) supporting a consultation for Orthodox women.

“Justice, Peace and the Integrity of Creation”

- 1) Continuing work in the leadership development of women in rural areas;
- 2) holding consultations and international gatherings to bring together women involved in justice and peace movements in church and society;
- 3) the gathering and publication of the stories of women who are involved in the work of justice and peace.

Women doing theology and sharing spirituality

- 1) To work with Renewal and Congregational Life in the area of spirituality;

- 2) to work with the Programme on Theological Education in the area of theology by the people;
- 3) to follow up the work done on female sexuality and bodily functions in different religious traditions.

Ms Petrova and Dr Wilson stressed the importance of the work on female sexuality and hoped that it would become widely known. There should be cooperation on this with the Sub-unit on Dialogue.

On the recommendation of Dr Wilson, it was **agreed** to add a fourth emphasis under this heading, as follows:

- 4) to work with the CWME study on gospel and culture in terms of the culture of patriarchy.

VI. Nairobi Meeting of Women to mark the end of the UN Decade

The Committee expressed gratitude for the contribution made by the WCC to the Nairobi meeting and on the slide/tape presentation to the Central Committee. The Committee expressed the view that the churches had not been sufficiently aware of the Decade and that in many churches the position of women has not improved in the last ten years.

The goal of the UN Decade was to urge governments to eliminate practices and legislation which discriminate against women.

The Committee therefore recommends that the replies of the member churches to the letter of the General Secretary concerning the achievements for women during the UN Decade should be collected and evaluated and the results reported to the Central Committee in 1987.

This was **agreed**.

The Committee also urges the member churches to eliminate teachings and practices which discriminate against women as a Christian response to the forward looking strategies adopted by the UN conference in Nairobi in 1985. Special attention should be given to young women.

VII. Sub-unit on Youth

The Committee received the report of the meeting of the Sub-unit on Youth which was held in Mexico in April 1985. At this meeting consideration had been given to suggestions made at a consultation on "World Youth Projects" which had been held in late April. In the light of these two meetings the following were proposed as priorities for the ecumenical youth movement and accepted by the Committee:

- 1) the church and people's movements;
- 2) solidarity and the struggles of indigenous peoples;

- 3) active, practical support of the women's struggle;
- 4) ecumenical learning for community building; entering into dialogue with young people who call themselves evangelicals;
- 5) building up and strengthening links/networks within the regions.

Mr L. Thompson, Ms van der Veen and others questioned the priorities accepted by the Unit Committee. They felt that young people today were more concerned about such practical problems as drug abuse and unemployment. Mr Sabug and Mr Sintado stressed that this was just one element in the work of the Sub-unit which had been selected for presentation to Central Committee. The priorities had been formulated by the Youth working group in an attempt to spell out one of the programme emphases approved at the last meeting of Central Committee, namely the development of a new vision of the ecumenical youth movement. The members of the working group were young people involved in struggles for justice and peace.

VIII. International Youth Year

The Committee brings to the attention of Central Committee the statement of the Officers on the occasion of the International Youth Year in which the churches are called upon to:

- 1) encourage the ministry of young people in all aspects of life;
- 2) examine cultural factors in church and society which exclude young people from the life of the community;
- 3) search in partnership with young people new ways to express their faith, union, etc.;
- 4) support and strengthen young people in the service of Christ for justice and peace;
- 5) actively seek solutions to the social problems which especially affect youth.

The Committee further reminds the Central Committee that the programme on the International Youth Year, approved during its last meeting, continues and that the requested amount to cover the activities under this programme has still to be met.

Indigenous peoples

In the context of meeting in Argentina the Committee recommends that special attention be given to indigenous peoples in Latin America, especially women and youth, in collaboration with Unit II.

This was **agreed**.

IX. Finance

The Committee reiterates the serious warning which it made last year about the finances of the Unit. The situation is becoming more desperate and the reserves are running out. The areas which suffer are the very areas where work received a strong mandate at Vancouver. We regret strongly the fact that no further effort seems to have been made to ease the problem of the relation between programme priorities and finance.

Dr Neff underlined the gravity of Unit III's financial situation. If the churches seriously wanted greater participation of women and young people, they should be willing to fund Unit III programmes.

X. Staff

During the year Dr Ulrich Becker left his post as Director of the Sub-unit on Education. The Committee expresses sincere thanks to him for his valuable work, especially in curriculum development and the advocacy of children in the life of the churches and of the WCC itself.

The Rev. Bärbel von Wartenberg-Potter, Director of the Sub-unit on Women, will leave at the end of September. We also thank her for all her work and achievements in the past years. Many women have had their lives enriched by her efforts.

The Central Committee **received** the report of the Committee on Unit III and **accepted** its recommendations.

STAFFING

In a closed session, Dr Talbot presented the recommendations of the Executive Committee, acting as the Staffing Committee of Central Committee, on appointments and contract extensions.

Before the presentation of the report a number of questions were raised concerning the procedures by which vacancies were made known to the churches, applications screened, candidates short-listed and interviewed, and nominations brought to the Central Committee. It was pointed out that, according to the WCC Rules, staff are appointed by the Central Committee and this power should be delegated to the Executive Committee, with ratification by Central Committee, only when it was not possible to wait for a Central Committee meeting. Some members suggested that a body the size of the Central Committee should deal only with the most senior appointments and with the general principles underlying appointments. Archbishop Keshishian and others felt that it was difficult to take responsible decisions when they received the docu-

ments only at the beginning of the closed session. It was **agreed** to ask the General Secretary to find appropriate ways and means to inform Central Committee members about staff appointments and reappointments a considerable time before the formal voting in Central Committee. The Moderator said that the detailed concerns raised would be noted and that the Executive Committee would have a full discussion on staffing procedures at its meeting in March 1986 and would report to the next meeting of the Central Committee.

Dr McCloud proposed that the Central Committee proceed with the document before it; the Committee could vote to ratify or not to ratify the actions of the Executive Committee. This was **agreed**.

Dr Talbot presented the report as follows:

I. CENTRAL COMMITTEE APPOINTMENTS AND CONTRACT EXTENSIONS

A. Appointment

The Central Committee **agreed** that the following appointment be made:

General Secretariat

Office of the General Secretary

Ms Ruth Sovik (USA, American Lutheran Church) as Deputy General Secretary/Moderator Unit II, for five years from an agreed date.

B. Staff subject to maximum years of service rule – contract extensions

The Central Committee **agreed** that the following contract extensions be made:

General Secretariat

Office of the General Secretary

Rev. William A. Perkins (USA, Episcopal Church) Assistant to the General Secretary, from 1 September 1987 until retirement (31 July 1991) (will complete 12 years 11 months' service).

Personnel Office

Mr Trevor Davies (UK, Church of England) Director, for two years six months from 1 February 1987 (will complete 11 years 6 months' service).

Unit II

Commission of the Churches on International Affairs

Mr Erich Weingärtner (Canada, Lutheran) Executive Secretary, for three years from 1 January 1987 (will complete 12 years' service).

Unit II staff

Rev. Charles Harper (USA, Presbyterian Church (USA)) Secretary, Human Rights Resources Office for Latin America, for three years from 1 January 1987 (will complete 12 years' service).

Unit III

Women

Ms Priscilla Padolina (Philippines, Methodist) Programme Secretary, Women and Rural Development, from 1 January 1987 until retirement (31 December 1990) (will complete 13 years' service).

II. RATIFICATION OF APPOINTMENTS AND CONTRACT EXTENSIONS

The Central Committee **agreed** to ratify the following appointments and contract extensions made by the Executive Committee in its meeting of February 1985 and to approve those appointments and contract extensions recommended by the Executive Committee in its meeting of July 1985:

A. Appointments

General Secretariat

Office for Income Coordination and Development

Ms Margaret Béguin-Austin (USA, Disciples of Christ) Associate Director, as Director from 1 November 1985, and her contract extended for a further three years from 16 August 1986 (will complete nine years' service) (Exec. July 1985).

Ecumenical Institute, Bossey

Prof. Dr Cyris H. Moon (South Korea, Presbyterian (PCK)) as Lecturer for four years from 1 September 1985 (Exec. February 1985).

Rev. Ofelia Ortega (Cuba, Presbyterian Reformed Church in Cuba) as Lecturer for four years from 1 September 1985 (Officers and Exec. July 1985).

Department of Communication

Mr Daniel Dufour (Uruguay, Roman Catholic) as Spanish Translator (technical) for four years from 1 March 1985 (Officers and Exec. Feb. 1985).

Ms Lise Phillips (France, Protestant) as French Translator (technical) for four years from 1 September 1985 (Exec. July 1985).

US Office

Rev. Joan Campbell (USA, Disciples of Christ) as Director for four years from 1 October 1985 (Exec. July 1985) (at present Consultant).

Unit I

Commission on World Mission and Evangelism

Ms Nicole Fischer (Switzerland, National Protestant Church of Geneva (Reformed)) as Secretary for Relationships in Mission for four years from 1 April 1985 (Exec. February 1985).

Mr José Cunanan (Philippines, United Methodist) as Secretary for Urban/Rural Mission for four years from 1 January 1986 (Exec. July 1985).

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Dr Klaus Poser (FRG, EKiD (Lutheran)) as Director for four years from an agreed date (Exec. July 1985).

Dr Elizabeth Ferris (USA, Quaker) as Study and Interpretation Secretary, Refugee Service, for four years from 1 June 1985 (Exec. February 1985).

Mr Franklin Canelos (Ecuador, Lutheran) as Director, Ecumenical Church Loan Fund, from 1 March 1985 (present contract expires 31 October 1988, will complete six years' service) (Exec. February 1985).

Rev. Aldo Comba (Italy, Waldensian) as Associate Director, Ecumenical Church Loan Fund, for three years nine months from 1 September 1985 (Exec. July 1985).

Commission on the Churches' Participation in Development

Dr Levi Oracion (Philippines, United Church of Christ) as Programme Secretary (Theological Studies) for four years from an agreed date (Exec. July 1985).

Mr Robert van Drimmelen (Netherlands, Reformed Churches in the Netherlands) as Executive Secretary (Socio-economic Programmes) from

1 November 1985 (transfer from Programme to Combat Racism), and his contract extended for a further three years from 1 February 1987 (will complete seven years' service) (Exec. July 1985).

Programme to Combat Racism

Dr James Mutambirwa (Zimbabwe, Anglican) as Programme Secretary for four years from 1 September 1985 (at present Consultant) (Exec. July 1985).

Christian Medical Commission

Dr Reginald Amonoo-Lartson (Ghana, Anglican) as Associate Director for four years from 1 September 1985 (at present Consultant) (Exec. July 1985).

Unit III

Education

Rev. Clifford F. Payne (Trinidad, Church of God (Anderson, Indiana, USA)) as Director for four years from 15 October 1985 (Officers and Exec. July 1985).

Rev. Carlos Sintado (Argentina, Methodist) as Secretary for Development Education from 1 August 1985 (transfer from Youth) (Exec. February 1985) and his contract extended for a further three years from 1 January 1987 (will complete nine years' service) (Exec. July 1985).

The reassignment of Ms Lorine Tevi (Fiji, Methodist) presently Secretary for Church-Related Educational Institutions as Coordinator, Ecumenical Learning, from 1 January 1986 (Exec. July 1985).

Youth

Deacon Heikki Huttunen (Finland, Orthodox (Eastern)) as Director for four years from an agreed date (Exec. February 1985).

B. Contract extensions

General Secretariat

Ecumenical Institute, Bossey

All the contract extensions given below are for three years unless otherwise stated:

Dr Dan-Ilie Ciobotea (Romania, Romanian Orthodox (Eastern))

Lecturer, from 15 November 1986 (will complete nine years' service) (Exec. July 1985).

Mr John McVie (UK, Church of Scotland) Accountant/Administrator (technical), from 1 March 1987 (will complete nine years' service) (Exec. July 1985).

Department of Communication

Ms M. Hildegard Benz (FRG, Roman Catholic) Translator (technical), from 1 February 1987 (will complete nine years' service) (Exec. July 1985).

Ms Monique McClellan (FRG, Presbyterian Church (USA)) Press Officer, from 1 March 1987 (will complete nine years' service) (Exec. July 1985).

Office for Resource Sharing

Mr Huibert van Beek (Netherlands, Netherlands Reformed Church) Secretary for Ecumenical Sharing of Resources, from 1 September 1986 (will complete nine years' service) (Exec. July 1985).

Unit I

Dialogue with People of Living Faiths

Rev. S. Wesley Ariarajah (Sri Lanka, Methodist) Director, from 1 January 1987 (will complete nine years' service) (Exec. July 1985).

Commission on World Mission and Evangelism

Rev. Kenith David (South Africa, Anglican) Programme Secretary for Urban/Rural Mission, from 1 June 1986 (will complete six years' service) (Exec. February 1985).

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Mr Uffe Gjerding (Denmark, Evangelical Lutheran) Secretary for Europe, from 1 September 1986 (will complete nine years' service) (Exec. July 1985).

Mr Samuel Isaac (India, Church of South India) Secretary for Ecumenical Sharing of Personnel, from 15 December 1986 (will complete nine years' service) (Exec. July 1985).

Mr Melaku Kifle (Ethiopia, Ethiopian Orthodox (Oriental)) Secretary for

African Refugees, from 1 March 1987 (will complete nine years' service) (Exec. July 1985).

Rev. Angel Peiró (Argentina, Disciples of Christ) Secretary for Latin America and Caribbean, from 1 April 1986 (will complete nine years' service) (Exec. February 1985).

Mr Lalashowi Swai (Tanzania, Evangelical Lutheran Church in Tanzania) Secretary for Africa, from 1 March 1986 (will complete nine years' service) (Exec. February 1985).

Commission on the Churches' Participation in Development

Rev. Jacques Blanc (France, French Reformed Church) Director, from 1 January 1987 (will complete seven years' service) (Exec. July 1985).

Rev. Dr Koson Srisang (Thailand, Church of Christ in Thailand) Secretary for People's Participation in Development, for two months from 1 May 1985 (will complete six years two months' service) (Officers and Exec. February 1985).

Unit III

Programme on Theological Education

Rev. Dr Samuel Amirtham (India, Church of South India) Director, from 1 April 1986 (will complete nine years' service) (Exec. February 1985).

III. INFORMATION

The Central Committee **noted** the following information on staff matters reported to the Executive Committee at its meetings in February and July 1985:

A. Assistant General Secretary for Relationships

In February the Executive Committee decided to postpone the appointment of an Assistant General Secretary for Relationships and requested a report from the General Secretary at its next meeting which would specify how the responsibilities for monitoring and overseeing relationships could be implemented. At its meeting in July, the Executive received a report from the General Secretary and accepted the recommendations which distributed the responsibilities for relationships among the Deputy General Secretaries and the staff.

B. New appointments (internal)

The Central Committee **noted** that the following staff members had taken up, or would take up, their new appointments on the dates indicated:

General Secretariat

Rev. Dr Emilio Castro (Uruguay, Methodist Church in Uruguay) as General Secretary on 1 January 1985.

Unit I

Commission on World Mission and Evangelism

Ms Jean Stromberg (USA, Lutheran) as Secretary for Publications on 1 September 1984.

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Mr Franklin Canelos (Ecuador, Lutheran) as Director, Ecumenical Church Loan Fund, on 1 March 1985.

Unit III

Education

Rev. Carlos Sintado (Argentina, Methodist) as Secretary for Development Education on 1 August 1985.

C. Consultants

1. The Central Committee **noted** the following consultants appointed by the General Secretary:

General Secretariat

US Office

Rev. Joan Campbell (USA, Disciples of Christ) as Director (part-time) for nine months from 1 January 1985.

Mr William Jones (USA, Episcopal Church) for six months from 1 April 1985.

Unit I

Faith and Order

Frère Max Thurian (Switzerland, French Reformed Church) (part-time) for one year from 1 October 1985.

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Dr Christina Jones (USA, Roman Catholic) for 11 months from 1 October 1984.

Ms Frances Martin (UK, Church of England) for three months from 20 August 1984.

Rev. Tadashi Mitsui (Canada, United Church of Canada) for one year from 1 March 1985.

Ms Malle Niilus (Argentina, Lutheran) for 18 months from 1 October 1984.

Commission of the Churches on International Affairs

Mr Robin Gurney (UK, Methodist) for seven months from 1 January 1985.

Programme to Combat Racism

Dr James Mutambirwa (Zimbabwe, Anglican) for two and a half months from 17 June to 31 August 1985.

Christian Medical Commission

Ms Ruth Harnar (USA, Disciples of Christ) for two years from 7 January 1985.

Unit III

Education

Prof. Antonio Faundez (Chile, Roman Catholic) for one year from 1 July 1985.

2. The Central Committee **noted** that the following Consultants had left, or would shortly leave, the service of the World Council of Churches:

General Secretariat

US Office

Mr William Jones (USA, Episcopal Church) on 30 September 1985.

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Dr Christina Jones (USA, Roman Catholic) on 31 August 1985.

Ms Frances Martin (UK, Church of England) on 19 November 1984.

Commission of the Churches on International Affairs

Mr Robin Gurney (UK, Methodist) on 31 July 1985.

D. Departures

The Central Committee **noted** that the following staff had left the service of the World Council of Churches since the last Central Committee, or would shortly leave:

General Secretariat

Rev. Dr Philip Potter (Dominica, WI, Methodist) General Secretary, on 31 December 1984 (completed 18 years' service).

Rev. Dr Arie Brouwer (USA, Reformed Church) Deputy General Secretary/Moderator Unit II, on 31 December 1984 (completed one year four months' service).

Office for Income Coordination and Development

Mr Archibald Turnbull (UK, Church of Scotland) Director, on 31 October 1985 (will complete 10 years three months' service).

Ecumenical Institute, Bossey

Rev. Dr Hans Goedeking (FRG, Evangelical Church in the Rhineland (United)) Lecturer, on 30 September 1984 (completed eight years' service).

Department of Communication

Rev. Anthony Coates (UK, United Reformed) Translator, on 31 October 1985 (will complete three years' service).

Unit I

Faith and Order

Rev. Dr Hans Georg Link (FRG, EKiD (Lutheran)) will leave his present position as Executive Secretary on 30 November 1985 (will complete five years six months' service) and become a Consultant to undertake the revision of the Ecumenical Prayer Cycle for six months from 1 December 1985.

Commission on World Mission and Evangelism

Ms Ana de Garcia (USA, Lutheran) Assistant Director/Secretary for Education for Mission, on 30 November 1984 (completed two years nine months' service).

Rev. Samuel Kobia (Kenya, Methodist) Secretary for Rural Mission, on 31 December 1984 (completed six years four months' service).

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Mr Nicholas Maro (Tanzania, Lutheran) Director, on 31 December 1985 (will complete three years' service).

Fr Georges Tsetsis (Switzerland, Ecumenical Patriarchate) Deputy Director, on 30 June 1985 (completed 20 years one month's service).

Dr Carl Nielsen (USA, Lutheran Church in America) Study and Interpretation Secretary, Refugee Service, on 31 December 1984 (completed six years six months' service).

Mr Reginald Stober (Sierra Leone, Anglican) Director, Ecumenical Church Loan Fund, on 31 December 1984 (completed six years four months' service).

Commission of the Churches on International Affairs

Mr Victor Hsu (Mauritius, Church of Scotland) Executive Secretary (New York), on 30 November 1986 (will complete nine years' service).

Commission on the Churches' Participation in Development

Rev. Wolfgang Schmidt (FRG, EKID (Lutheran)) Secretary, Ecumenical Development Fund, on 31 October 1986 (will complete nine years' service).

Rev. Dr Koson Srisang (Thailand, Church of Christ in Thailand) Secretary for People's Participation in Development, on 30 June 1985 (completed six years two months' service).

Christian Medical Commission

Dr Cécile de Sweemer (Belgium, Presbyterian) Associate Director, on 31 August 1986 (will complete four years' service).

Unit II staff

Mr John Jivanandham (Pakistan, Church of Pakistan) Finance Officer, on 31 August 1986 (will complete four years' service).

Unit III

Women in Church and Society

Rev. Bärbel von Wartenberg-Potter (FRG, EKID (Lutheran)) Director, on 30 September 1985 (will complete five years' service).

Education

Rev. Dr Ulrich Becker (FRG, EKiD (Lutheran)) Director, on 31 August 1985 (will complete eight years six months' service).

Rev. Dr Ma Mpolo Masamba (Zaire, Church of Christ in Zaire) Executive Secretary, Family Ministries Programme, on 31 July 1986 (will complete eight years two months' service).

Renewal and Congregational Life

Ms Gwen Cashmore (UK, Church of England) Director, on 31 August 1986 (will complete eight years ten months' service).

IV. VACANCIES

The Central Committee **noted** the following vacancies:

1. DECLARED PREVIOUSLY BUT NOT YET FILLED

General Secretariat

Department of Communication

English Translator (November 1985)

Unit II

Commission on Inter-Church Aid, Refugee and World Service

Deputy Director (immediate)

Commission of the Churches on International Affairs

Executive Secretary (immediate)

Commission on the Churches' Participation in Development

Secretary for People's Participation in Development (immediate)

Programme to Combat Racism

Secretary for Programme (immediate)

Unit III

Women in Church and Society

Director (September 1985)

Education

Secretary for Family Ministries (August 1986)

2. NEW VACANCIES

General Secretariat

Office for Income Coordination and Development

Associate Director (November 1985)

Unit II

Commission of the Churches on International Affairs

Executive Secretary (December 1986)

Commission on the Churches' Participation in Development

Secretary for Networks Coordination (November 1986)

Programme to Combat Racism

Programme Secretary (November 1985)

Christian Medical Commission

Associate Director (September 1986)

Unit III

Renewal and Congregational Life

Director (September 1986)

The General Secretary said that the Executive Committee had instructed him to ensure that, in order to correct imbalances, certain principles be considered when vacancies arise. These included the need to ensure the recruitment of African staff in senior positions, to increase the representation of Orthodox, women and persons with disabilities, and to ensure better geographical balances within these categories and within regions.

Ms Abel asked that the Executive Committee or the General Secretary review non-unit positions not designated as "technical", and that in future "technical" positions be indicated in the list of staff in grades 6-10. The Moderator agreed that this could be done.

The Central Committee **agreed** to give power to the Executive Committee and Officers to act on vacancies which must be filled before the next meeting of the Central Committee.

V. MAXIMUM YEARS OF SERVICE RULE

A report on the review of the maximum years of service rule and statistical data on the effect of the rule were circulated to members of the Central Committee, together with notes from the Executive Committee regarding the review. The Executive Committee had received the report but because of the limited time available it did not feel in a position to appropriate it fully and to endorse its recommendations. However, it wished to share with the Central Committee a number of comments made. Recognizing that some of the implications and consequences of the suggested amendments still needed further consideration, and having checked that no staff would be affected by a possible abolition or amendment of the rule before the next meeting of the Central Committee in 1987, the Executive Committee recommended that recommendations be brought to the Central Committee at its next meeting. Following a discussion on procedures, the Central Committee accepted this recommendation.

* * *

During the closing session of the meeting, the General Secretary expressed appreciation to members of staff who would be leaving the Council shortly, and also welcomed a number of colleagues who would be joining the staff in the coming months.

NOMINATIONS

In a closed session, Dr Talbot presented the recommendations of the Executive Committee, acting as the Nominations Committee of the Central Committee.

I. Membership of commissions and working groups

Following the discussion in Central Committee in 1984, a number of proposals had been received from the member churches and some modifications had been made to the lists by the Executive Committee in order to improve balances. Four vacancies still remained and it was hoped that the Executive Committee would be able to make appointments in March 1986.

A number of comments were made about continuing imbalances, including the representation of the whole of Europe in the youth working group by two Orthodox persons, the confessional representation of Latin

America and the Caribbean, and the geographical balances within Asia. Archbishop Kirill reminded Central Committee that the lists did not achieve the 23 per cent Orthodox representation recognized by Central Committee in 1982 as desirable. The Moderator said that all comments would be taken into consideration as vacancies occurred in commissions and working groups.

The Central Committee **agreed** to confirm the lists as presented.

II. Executive Committee

The Central Committee **agreed** that the existing members of the Executive Committee be reappointed.

Dr Talbot reported that the Executive Committee proposed that Mr Per Voksoe, Church of Norway, replace the Rev. Dr Gunnar Stålsett as a member of the Executive Committee. This was **agreed**.

REPORT OF THE FINANCE COMMITTEE

On 29 July Dr McCloud, Moderator of the Finance Committee, presented an introductory report on finance as follows:

I. Introductory report of the Finance Committee Moderator

1. Review of the year 1984

The members of Central Committee have received the Financial Report for the year 1984.

Again, this year's Financial Report of the World Council of Churches includes a brief description of the highlights of the Council's activities during the year.

The accounts which have been audited by Ernst & Whinney SA are in a similar format to those of previous years. Some modifications have been made in light of the past experience and helpful criticism from readers. A new table has been added to provide some indication of the volume of funds that flows through the WCC accounts, specifically in the project area of its activities. The Council is, of course, anxious that the accounts be as informative and as clear as possible, so any suggestions as to improvement in presentation are always most welcome.

As usual, contributions to the budget are recorded in Swiss francs, while trust funds are accounted for in US dollars.

Volatility on the foreign exchange markets was a feature of the year

with the US dollar rising to unprecedented levels against some European currencies towards the end of December where it closed at a rate of 2.58 Swiss francs. This level, which had not been seen for some years, was well above the budget rate.

The investment portfolio remained relatively stable during the year and the income was again above budgeted expectations. Income from investments exceeded Sfr.5 million after providing for losses on exchange.

The operating expenses for the year totalled Sfr.33 million against a budget of some Sfr.36 million. Income received was higher than expected so that there was a surplus on undesignated funding of some Sfr.500,000 and an overall operating surplus of Sfr.2 million. The accounts of the WCC therefore close without deficit for the third year in a row.

Undesignated contributions of Sfr.6.2 million (1983: Sfr.5.7 million) were again above expectations and we are most grateful to the member churches for their continuing support. The undesignated monies are used to finance the work of the General Secretariat, the Communication Department and those sub-units of the Council which have insufficient designated support.

Income designated during the year for specific purposes totalled Sfr.23 million (1983: Sfr.20 million), while services and sales income reached Sfr.2.3 million (1983: Sfr.2.4 million).

Finally, in 1984 the WCC handled US\$43 million in project funds for the emergency, relief and development work of churches around the world.

The Finance Committee will review these accounts in detail and report to you at this Central Committee meeting.

2. 1985 situation to date

At the end of June, income actually received represented 38% of the budgeted income for the year, against 39% in 1984. At the same time, actual expenses are at 91% of the budgeted expenses.

As the largest contributions follow very regular patterns of payment, it does appear that actual income may again exceed budgeted income for the year as it did in 1984. If these trends continue, by the end of the year, an operating surplus would be generated instead of having to draw down on fund balances by over 4.5 million francs as was budgeted.

It is, of course, difficult to draw firm conclusions from these preliminary indications. However, it is probable that the opening fund balances at the beginning of 1986 will be higher than have been anticipated in the 1986 proposed budget.

It is hoped that with continued close control over expenses, the year 1985 may close with balanced accounts for the fourth year in a row.

3. *1986 proposed budget*

A preliminary budget for 1986 was presented to the Executive Committee in February this year. After reviewing the preliminary budget figures, it was recommended that a number of conditions be taken into account by the General Secretary when preparing the 1986 budget which will be brought to this Central Committee meeting.

With this guidance from the Executive Committee, the staff has prepared a budget which is expected to meet the conditions set out and is therefore balanced.

The Finance Committee will review the proposed budget and make recommendations to the Central Committee before the end of this meeting.

4. *Other matters to be considered*

A progress report on the expansion of the Ecumenical Centre has been submitted to the Executive Committee. The actual construction is expected to start early in September this year, and it is hoped that the first offices will be made available at the beginning of 1987.

A further report on alternative patterns of support of the WCC by its member churches has also been considered, in relation to the minimum membership contribution question which was raised at the Central Committee meeting in 1984.

Finally, a first discussion on the financing of the Seventh Assembly will take place to provide guidance to the member churches and to WCC staff as to fund raising policies and practices to be used in view of that event.

5. *Final remarks*

In general, the financial climate or the weather forecast which will be the context of our discussions at this Central Committee can be considered sunny and cool. A certain prudence will continue to be necessary, because the present stable situation is still due mostly to the benefits of a strong US dollar.

Therefore the creation of new or the expansion of existing programmes should not be undertaken until very careful study has shown that they can be implemented without financial risk for the Council, both in the short- and the long-term.

In response to the Sixth Assembly challenge, many churches have found ways to increase their undesignated contributions to the WCC's budget. However, we are still far from the goal, and every church must seriously attempt to take up the Assembly challenge.

On the other hand, efforts must continue to increase contributions to

ongoing programmes of the Council in order to release undesignated funds for programmes of a short-term or experimental nature.

Both requests were made by the Assembly, both need to be met simultaneously if we are to give the Council the stability it needs to respond to its calling; we have made progress and are grateful to the churches which have helped us this far, but there is still much to be done. It is hoped that every Central Committee member will read the Assembly recommendations again and see with his or her church authorities what their response has been up to now.

II. Report of the Finance Committee

At a later session Dr McCloud presented the report of the Finance Committee as follows:

A. 1984 accounts and Financial Report

In reviewing the accounts the Finance Committee noted that:

- 1) changes in the value of assets and liabilities arise mostly from the increased value of the US dollar;
- 2) the line for the Sixth Assembly has now been dropped and remaining funds incorporated into the reserve for the Seventh Assembly.

The Finance Committee examined the various funds held by the WCC and reviewed policy regarding cash flow related to investments, and the allocation and use of interest earned, particularly in relation to Trust Funds.

The Finance Committee recommends that the 1984 accounts, as audited by the Council's auditors Ernst & Whinney SA, be approved.

This was **agreed**.

B. Appointment of auditors

On the recommendation of the Moderator of the Audit Committee, the Finance Committee recommends that Ernst & Whinney SA be appointed auditors for the 1985 financial year.

This was **agreed**.

C. Income projections

1. 1985

The exchange rates used in the 1985 budgets for calculating the receipt of income were:

$$\text{US\$ 1} = \text{Sfr.1.90} \quad \text{DM 1} = \text{Sfr.0.80}$$

US\$ income will be received at an average rate considerably above Sfr.1.90 in 1985. This will have the following effects:

- a) The undesignated income shortfall in the preliminary 1985 budget was partially covered by extra income of Sfr.215,000 accruing from the possibility of receiving dollar income at Sfr.2.20 instead of Sfr.1.90 as projected. As substantially higher rates for the dollar are now assured, there will be extra income over and above the Sfr.215,000.
- b) For the same reason sub-units dependent on undesignated income will receive a total of Sfr.248,800 of additional designated income. As they will not need to draw on undesignated income for this amount, it is proposed that it be carried forward to be used to meet a part of the undesignated income requirement in 1986.
- c) Sub-units with fund balances will receive an additional Sfr.2,300,000. The estimated fund balances at the end of 1985 and the amounts available for use in 1986 have been recalculated to take this into account.

2. 1986

A major factor in the projection of income and therefore of the size of the programme possible in 1986 is the exchange rate at which original currency contributions will be converted into Swiss francs. In February, the Executive Committee was very conscious that there was a considerable disparity between the then current rates (US\$=2.73, DM=0.85) and those recommended by the Investment Advisory Group (US\$ at 2.00 – DM at 0.80). After discussion, the Committee instructed staff to bring to the Executive Committee in July a study of the effects on income of the following exchange rates: US\$=2.10 and \$=2.40, DM=0.85. The Finance Committee has reviewed the present situation and has agreed to a \$=2.40 rate for the 1986 budget.

Programme income has become estimated by sub-unit and by department on the basis of 1986 pledges where known, in original currency; 1984 and 1985 pledges, or actual contributions where known, at the same level, in original currency.

Undesignated income has been estimated at Sfr.6,900,000, on the following basis:

- a) From 1979 to 1984 the average annual increase in undesignated income has been 3.7%. Applied to the 1984 actual income in original currency, this would give a total income in 1986 of Sfr.6,626,700.

It is worth noting that the major part of this increase has come from churches outside of the main supporting countries – West Germany and the USA.

- b) To be added to this amount will be the additional income accruing from the higher rate of the US\$ which will provide an additional Sfr.273,000.

The income shown in the budgets has been estimated on the basis of the above factors.

The Finance Committee considered the various factors influencing exchange rate movements and agreed that the basis used to estimate income in 1986 was reasonable. The Committee recommends that the Executive Committee be authorized to review the 1986 budget in March 1986, based on actual exchange rate movements and on their effect on receipts.

This was **agreed**.

D. 1986 budget

The Finance Committee examined the income and expenditure budgets of the sub-units, units and departments, taking into account the Executive Committee's comments and recommendations on the preliminary budget, especially the amounts which sub-units will be authorized to draw from their fund balances to cover possible income shortfalls.

The 1986 budget totals Sfr.39,468,820 and resources available to meet that budget exceed this amount. Although globally there are enough resources to cover expenditure there are imbalances in the availability of resources which, in some instances, would require drawing on fund balances and in others would lead to a shortfall in undesignated income. The Finance Committee examined each of these situations and the ways in which they might be met.

The budget as presented represents a draw down on year end 1985 funds of Sfr.495,113 to cover expenses in 1986 that will not be available for use in 1987. Nevertheless, after its examination, the Finance Committee recommends that the Central Committee adopt the 1986 budget as received (Appendix IX).

This was **agreed**.

E. Items referred by other committees

1. Unit I – Church and Society

Request: Permission to proceed with the hiring of second staff member prior to ensuring sufficient funds to cover a Sfr.40,000 deficit.

The Finance Committee recommends to the Central Committee that the Sub-unit on Church and Society be permitted to proceed with the hiring

of a second staff person to be appointed by the Executive Committee at its March 1986 meeting, provided that additional funds to cover the Sfr.40,000 shortfall are assured, or that corresponding savings can be made.

This was **agreed**.

Archbishop Habgood thanked the Finance Committee for solving the financial problem for 1986 of a second staff member in the Sub-unit. He felt sure that when Church and Society had a second staff member it would be able to attract additional support.

2. *Unit II – Justice and Service*

- a) *Request:* That the Service Programme fund balance of Unit II be exempt from the requirement set forth by the Executive Committee last February that not more than one third of operating balances be used in balancing the 1986 budget.

The Finance Committee recommends to the Central Committee that in response to the appeal from Unit II the Unit be granted permission to use more than one third of the Service Programme operating balance in order to balance its budget in 1986.

This was **agreed**.

The Finance Committee would call the attention of the Central Committee to the fact that responding favourably to Unit II's request would deplete the Unit's operating balance. If income is not increased in 1987 the Unit would have to find ways to reduce expenditure to balance the budget.

- b) *Request:* That consideration be given to the possibility that beginning in 1987, all sub-units could make application for sharing in the undesignated income of the Council.

The Vancouver Assembly's action on finance provided that no sub-unit should be dependent on WCC undesignated income on a long-term basis, but that apart from some limited activities of the Council, undesignated income should be used for short-term programmes and new priorities established by the Central Committee. The Sixth Assembly suggested that all sub-units would seek more designated funds for their work.

The present undesignated income is not sufficient to cover adequately the needs of those functions and sub-units which are currently using undesignated income. Therefore, it is not possible to respond positively to the request from Unit II which would spread the current undesignated income across additional sub-units of the Council.

F. 1987 budget

The Finance Committee recommends to the Central Committee that the Executive Committee be authorized to approve the 1987 budget at its meeting in September 1986, with the understanding that it would be reviewed by the Central Committee in January 1987.

This was **agreed**.

G. Seventh Assembly financing

In July 1984 the Central Committee requested that work be started "on criteria and a formula, which member churches might use to determine the basis of their contribution to the Seventh Assembly, to be presented to the Central Committee next year".

Both in Nairobi and Vancouver the assumption was reaffirmed that participation in Assemblies was a crucial aspect of membership in the World Council of Churches. Member churches are expected both to participate and to cover the costs of their participation. Such costs must be planned for, beginning now. Even in financially constrained situations, churches may:

- make annual (or more frequent) payments into church-held or Council-held escrow accounts from now until the Seventh Assembly;
- ask congregations to establish funds to cover travel and accommodation of delegates;
- plan fund-raising events to cover participation costs.

For preliminary planning purposes the Finance Committee estimates that a cost of Sfr.12 million, with up to Sfr.3 million of this being met by provisions made by the WCC, will be necessary.

To help both the member churches and the staff to prepare actual income and expense estimates which will permit the holding of the Seventh Assembly in 1991, it is recommended that Central Committee endorse a systematic correspondence with member churches during the coming eight months which will solicit response to the following enquiries:

- What plans are member churches now undertaking to handle the financing of their delegates' travel and accommodation expenses?
- In what manner will member churches support the Seventh Assembly budget?

This was **agreed**.

Dr Woratz asked that the WCC try to adopt a simpler life-style for its meetings both to save money and to make its commitment to justice and the poor more credible. Mr Supit suggested that one question to be raised

in connection with the next Assembly should be the extent to which the host churches would be able to cover the expenses of the Assembly.

The Finance Committee recommends that OICD be authorized to seek special funding for the Seventh Assembly on the basis of the preliminary cost estimate following approval of the year of that Assembly by this Central Committee.

This was **agreed**.

A full report on the development of the budget and plans of member churches will be brought to the Central Committee once the location of the Assembly has been decided.

H. World conferences and consultations

The Finance Committee reviewed the financial implications of the projected world conferences and consultations.

These conferences would require the following extra-budgetary funding:

— Resource Sharing	Sfr. 385 000
— CWME	Sfr. 470 000
— Faith and Order	Sfr. 350 000
— Justice, Peace and the Integrity of Creation	<u>Sfr. 1 200 000</u>
for a total of	Sfr. 2 405 000

Subsequent to the approval by this Central Committee of the list of world conferences and consultations, the Finance Committee recommends that the OICD and the sub-units concerned be authorized to seek special funding for the approved conferences and consultations.

This was **agreed**.

I. Ecumenical Centre expansion

The Finance Committee was informed of the progress of the expansion plans and that the Executive Committee had instructed the General Secretary to proceed with the actual construction on the basis of the final estimate of the investment cost, based on bids received from the contractors, as it had been authorized to do by the Central Committee in July 1984.

J. Wills, endowments and bequests

On several occasions in the last few years, the World Council of Churches has received significant amounts of money through wills, endowments and bequests.

In many but not all cases, the will specifies clearly the intentions of

the testator regarding both the use of the principal and of the interest earnings.

According to our present practice, funds received through wills and bequests that are not restricted are considered to be income of the year in which they are received.

However, such funds are of an exceptional nature and the Executive Committee and the Finance Committee considered whether such funds should be set aside for particular purposes. Now that \$215,000 have been willed to the WCC without any restriction, the Finance Committee is considering the possibility of setting up an Endowment Fund for these kinds of monies and has asked that a full proposal be prepared for the next meeting of the Central Committee. In the meantime, it has requested that these funds be held as interest-bearing reserves.

K. Open hearing

The Finance Committee held one of its sessions as an open hearing to allow Central Committee members, as well as advisers and observers to raise questions about the finances of the Council.

The Committee was grateful for this opportunity and wishes to place on record its appreciation for the interest and concerns expressed at the hearing.

The Finance Committee will pursue some of the concerns and issues further, and has asked staff to enable the Committee to review the financial policies of the Council in the coming period, particularly as they relate to the raising and use of undesignated and designated income.

Dr Tolen said that the Unit III Committee had proposed that the mandates of staff and programmes should not be automatically renewed but that an evaluation should be made and presented to the Executive Committee.

Ms Abel proposed that the Central Committee ask the Executive Committee to find a means to address the Vancouver Assembly's directions, namely:

- a) that there should be an increase in the Central Committee's flexibility in allocating available (i.e. undesignated) funds for programmes which it considers "priorities";
- b) that new programmes of a short-term or experimental nature should be undertaken by the Council; and that a report of their finding be brought to the next meeting of the Central Committee.

This was **agreed**.

L. Acknowledgment

The Finance Committee wishes to record its appreciation for the work of the finance staff of the World Council of Churches. In particular it wishes to thank Mr John Jivanandham and Mr Archie Turnbull, who will both have left the service of the WCC before the next meeting of the Central Committee, for their contribution to the life and work of the Council.

The Central Committee **received** the report of the Finance Committee.

DATES OF FUTURE MEETINGS

The following dates for meetings of the Central Committee (inclusive of date of arrival and departure) were **noted**:

1987	14–26 January	Geneva area
1988	11–22 August	FRG
1989	16–27 July	Moscow
1990	July	Geneva

CLOSING ACTIONS

I. Expressions of thanks

The General Secretary thanked all those who had contributed to the success of the meeting, including:

- those responsible for worship, under the leadership of Tony Coates and Thelma Skiller;
- Dr Krister Stendahl for the Bible studies;
- the staff team, led by Günther Gassmann, which prepared for the theme;
- Huibert van Beek, coordinator of the small groups;
- the stewards, coordinated by Carlos Sintado and led by Roberto Jordan, Slumko Tsotsi and Corinne Lanoir;
- all staff and coopted staff, especially the Assistant to the General Secretary, Bill Perkins; the Conference Secretary, Anne Berger-Williamson; the Travel Secretary, Erna Haller; the translators and interpreters, coordinated by Françoise Ruiz and Joan Reilly; the documents office, led by Joan Cambitsis and Denise Magnenat; the typing

pool, coordinated by Malle Niilus; the minute writers, Auriol Burrows and Shelagh Friedli; the Communication staff and coopted staff, especially Jane Bennett who edited Day-by-Day; the cash office under Hugh Pettingell and Herman de Graaf; the doctors among the participants and the local team of nurses.

The General Secretary expressed appreciation to the government officials and organizations in Buenos Aires who had facilitated arrangements:

- President Alfonsín, for the decree which had established the meeting as of national interest, and for his address to the Committee;
- the Ministry of External Relations and Religions, especially for facilitating visas;
- the mayor and municipality of Buenos Aires for the decree of municipal interest and free use of the Centro Cultural General San Martín;
- the directors and staff of the Centro who had facilitated the meetings, especially the manager, Sr Mancini, and the technicians, especially Sr Libardi, the chief technician;
- Aerolineas Argentinas for generous conditions and cooperation with regard to travel;
- the managers and staff of the Hotel Bauen;
- the staff of the Casa Suiza;
- Turisol agency who had made arrangements with the hotel and offered facilities to participants;
- the Dean of the University of Buenos Aires for lending the hall of the Law Faculty for two occasions.

The General Secretary then thanked the member churches in Argentina and all those who had cooperated in the Host Committee and the Consultative Council, particularly the chairman, Bishop Pagura, for their contributions of time, finance and other resources. He expressed special appreciation to:

- Dr Martin Knoblauch as full-time staff person who had coordinated all local arrangements;
- the acting dean and professors of ISEDET, especially its Department of Communication;
- all the 300 local volunteers who had assisted in one way or another, particularly Ana Beatriz Ferrari, a former Central Committee member, responsible for meeting at the airport and local transport, as well as for the Sunday visit to churches, daily visitors' and women's programmes; Mabel de Filippini who coordinated the local programme and team visits; Erika von Freeden, who supervised catering in Casa

Suiza and organized volunteers from local parishes; Sr Winkler and Dr Ivani who supervised practical arrangements every day in the Centro; Walter Luchtenberg of Trebol SA, who offered use of his telex service; Raúl Cardoso, who coordinated furnishings and equipment in the Centro, and the ladies who served lunch in Casa Suiza and tea in the Centro.

The Moderator expressed thanks to the General Secretary for his leadership during this Central Committee.

Prof. Kyaw Than, on behalf of the Central Committee, thanked the Moderator and Vice-moderators for their conduct of the meeting.

The Moderator adjourned the meeting at 5.30 p.m. on 8 August 1985.

II. Closing worship

The closing communion service, using the "Lima Liturgy", was led by Bishop Pagura. The preacher was Dame Nita Barrow.

Appendix I

PARTICIPANTS

PRESIDIUM

Presidents

Dame R. Nita Barrow, Methodist Church in the Caribbean and the Americas

Dr Marga Bührig, Swiss Protestant Church Federation

Metropolitan Dr Paulos Mar Gregorios, Malankara Orthodox Syrian Church, India

Bishop Dr Johannes W. Hempel, Federation of the Evangelical Churches in the GDR

Very Rev. Dr Lois M. Wilson, United Church of Canada

OFFICERS OF THE CENTRAL COMMITTEE

Moderator

Rev. Dr Heinz J. Held, Evangelical Church in Germany, FRG

Vice-moderators

Metropolitan Chrysostomos of Myra, Ecumenical Patriarchate of Constantinople

Dr Sylvia Ross Talbot, African Methodist Episcopal Church, USA

General Secretary

Rev. Dr Emilio Castro, Evangelical Methodist Church in Uruguay

MEMBERS OF THE CENTRAL COMMITTEE

Ms Annathaie Abayasekera, Church of Ceylon

Mr Abebaw Yegzaw, Ethiopian Orthodox Church

Ms Carol Abel, Church in Wales

Primate Emmanuel O. Adejobi, Church of the Lord Aladura, Nigeria

Rt Rev. Dr Per-Olov Ahren, Church of Sweden

Most Rev. John M. Allin, Episcopal Church, USA

Metropolitan Antonie of Transsylvania, Romanian Orthodox Church

Rev. Walter Arnold, Evangelical Church in Germany, FRG

Archbishop Athanasios of Beni Souef and Bahnassa, Coptic Orthodox Church, Egypt
 Bishop James M. Ault, United Methodist Church, USA
 Mr Bena-Silu, Kimbanguist Church, Zaire
 Ms Helen Bhengra, United Evangelical Lutheran Church in India
 Rev. Alexei M. Bichkov, Union of Evangelical Christian Baptists of USSR
 Ms Nina Bobrova, Russian Orthodox Church
 Protopresbyter Vitaly Borovoy, Russian Orthodox Church
 Bishop Nerses Bozabalian, Armenian Apostolic Church (Etchmiadzin)
 Mr John Briggs, Baptist Union of Great Britain and Ireland
 Dr Alexei S. Buevski, Russian Orthodox Church
 Rev. Samuel F. Calvo, Methodist Church of Costa Rica
 Rev. Nelson H. Charles, Methodist Church Sierra Leone
 Bishop Henrik Christiansen, Church of Denmark
 Rev. Dr Paul A. Crow, Jr, Christian Church (Disciples of Christ), USA
 Rev. Raymond A. Cuthbert, Christian Church (Disciples of Christ), Canada
 Prof. Dr Vincent A. Das, Church of Pakistan
 Metropolitan David of Suchumi, Georgian Orthodox Church
 Dr Oliver Duku, Province of the Episcopal Church of the Sudan
 Rt Rev. Prof. Noah K. Dzobo, Evangelical Presbyterian Church, Ghana
 Ms Marie Elmquist, Mission Covenant Church of Sweden
 Ms Grace Eneme, Presbyterian Church in Cameroon
 Rev. Puafitu Faa'alo, Tuvalu Church
 Rev. Gioele Fuligno, Baptist Union of Italy
 Mr Tharcisse Gatwa, Presbyterian Church of Rwanda
 Ms Thudiso Virginia Gcabashe, Methodist Church of Southern Africa
 Dr Wolf-Dieter Graewe, Federation of Evangelical Churches in the GDR
 Most Rev. John B. R. Grindrod, Anglican Church of Australia
 Most Rev. John Habgood, Church of England
 Very Rev. Dean Brian D. A. Hannon, Church of Ireland
 Ms Janice Harmon, American Lutheran Church
 Ms Celine Hoioire, Evangelical Church of French Polynesia
 Ms Theresa Hoover, United Methodist Church, USA
 Rev. Dr Robert W. Huston, United Methodist Church, USA
 Metropolitan G. Yohanna Ibrahim, Syrian Orthodox Patriarchate of Antioch and All the East
 Ms Rosangela Jarjour, National Evangelical Synod of Syria and Lebanon
 Rev. Canon Ruth Jefferson, Anglican Church of Canada
 Bishop Jeremias of Wroclaw and Szczecin, Autocephalic Orthodox Church in Poland
 Most Rev. Isaiah Jesudasan, Church of South India
 Metropolitan John of Helsinki, Orthodox Church of Finland
 Rev. Jean-Pierre Jornod, Swiss Protestant Church Federation
 Ms Boonmee Julkiree, Church of Christ in Thailand

Ms Joyce Kaddu, Church of Uganda
 Rev. Margot Kaessmann, Evangelical Church in Germany, FRG
 Rev. Dr Rena Karefa Smart, African Methodist Episcopal Zion Church,
 USA
 Mr Alexander Karpenko, Russian Orthodox Church
 Mr Junshiro Kawabata, United Church of Christ in Japan
 Archbishop Aram Keshishian of Lebanon, Armenian Apostolic Church
 (Cilicia)
 Rev. Dr Kim Choon Young, Korean Methodist Church
 Rev. Dr Kim Hyung-Tae, Presbyterian Church of Korea
 Archbishop Kirill of Smolensk, Russian Orthodox Church
 Very Rev. Leonid Kishkovsky, Orthodox Church in America
 Bishop Dieter Knall, Evangelical Church of the Augsburg and Helvetic
 Confession, Austria
 Rev. Bruno Knoblauch, Evangelical Church of the River Plate, Argentina
 Justice Dr Govaert C. Kok, Old Catholic Church of the Netherlands
 Prof. Dr Gerassimos Konidaris, Church of Greece
 Bishop Dr Martin Kruse, Evangelical Church in Germany, FRG
 Ms Birgitta Larsson, Church of Sweden
 Mr Yorgo Lemopulo, Ecumenical Patriarchate of Constantinople
 Ms Sebolelo Esther Lethunya, Lesotho Evangelical Church
 Mr Peter Lodberg, Church of Denmark
 Dr Janice Love, United Methodist Church, USA
 Bishop Marbawai, Apostolic Catholic Assyrian Church of the East, USA
 Ms Jean Mayland, Church of England
 Rev. Joseph Mban, Evangelical Church of Congo
 Rev. Dr J. Oscar McCloud, Presbyterian Church (USA)
 Prof. Dr Jan Michalko, Slovak Evangelical Church of the Augsburg
 Confession in the CSSR
 Dr Andreas Mitsides, Church of Cyprus
 Rev. Dr Remko J. Mooi, Netherlands Reformed Church
 Dr Soritua A. E. Nababan, Batak Protestant Christian Church, Indonesia
 Bishop Dr Gyula Nagy, Lutheran Church in Hungary
 Rev. Dr Robert W. Neff, Church of the Brethren, USA
 Rt Rev. Dr J. Henry Okullu, Church of the Province of Kenya
 Konsistorialrat Kuno Pajula, Estonian Evangelical Lutheran Church
 Ms Marta Palma, Pentecostal Mission Church, Chile
 Metropolitan Pankraty of Stara-Zagora, Bulgarian Orthodox Church
 Metropolitan Parthenios of Carthage, Greek Orthodox Patriarchate of
 Alexandria
 Rev. Caroline E. Pattiasina-Toreh, Protestant Church in the Moluccas,
 Indonesia
 Ms Stefanka Petrova, Bulgarian Orthodox Church
 Metropolitan Philaret of Minsk, Russian Orthodox Church
 Rev. Meinrad Piske, Evangelical Church of Lutheran Confession in Brazil
 Ms Annette Poitier, Methodist Church in the Caribbean and the Americas

Rev. Dr Avery D. Post, United Church of Christ, USA
 Ms Vaosoa F. Ravalomanana, Church of Jesus Christ in Madagascar
 Rev. Dr W. Franklyn Richardson, National Baptist Convention, USA, Inc.
 Rev. John E. Richardson, Methodist Church, UK
 Dr Mary O. Ross, National Baptist Convention, USA, Inc.
 Most Rev. Philip W. R. Russell, Church of the Province of Southern Africa
 Mr Fructuoso T. Sabug, Jr, Philippine Independent Church
 Rev. Pritam Santram, Church of North India
 Rev. Dr Ingram S. Seah, Presbyterian Church in Taiwan
 Mr Premkumar Sekaran, United Evangelical Church in India
 Mr Paulo Lutero de Mello e Silva, Evangelical Pentecostal Church "Brazil for Christ"
 Prof. Dr Pribislav Simic, Serbian Orthodox Church, Yugoslavia
 Ms Jean Skuse, Uniting Church in Australia
 Rev. Dr Josef Smolik, Evangelical Church of Czech Brethren
 Rt Rev. Neville W. de Souza, Church in the Province of the West Indies
 Dr Bert A. Supit, Christian Evangelical Church in Minahasa, Indonesia
 Archpriest Dr Jaroslav Suvarsky, Orthodox Church of Czechoslovakia
 Prof. Kyaw Than, Burma Baptist Convention
 Rev. Livingstone A. Thompson, Moravian Church in Jamaica
 Mr William P. Thompson, Presbyterian Church (USA)
 Rev. Bernard Thorogood, United Reformed Church in the UK
 Rev. Leonora T. Tisdale, Presbyterian Church (USA)
 Dr Aaron Tolen, Presbyterian Church of Cameroon
 Rev. Dr Mukome Luendu Tshihamba, Church of Christ in Zaire (Presbyterian Community)
 Dr Fridolin Ukur, Kalimantan Evangelical Church, Indonesia
 Rev. Dr Gabriel O. Vaccaro, Church of God, Argentina
 Dr K. V. Varughese, Mar Thoma Syrian Church of Malabar, India
 Bishop Vasile, Romanian Orthodox Church
 Metropolitan Vassilios of Caesarea, Greek Orthodox Patriarchate of Jerusalem
 Rev. Marja J. van der Veen-Schenkeveld, Reformed Churches in the Netherlands
 Rt Rev. Whakahuihui Vercoe, Church of the Province of New Zealand
 Archbishop Dr John Vikström, Evangelical Lutheran Church of Finland
 Mr Per Voksoe, Church of Norway
 Ms Marthe Westphal, Reformed Church of France
 Dr Christine Woratz, Federation of the Evangelical Churches in the GDR
 Datuk Ping-Hua Yao, Methodist Church in Malaysia
 Ms Hildegard Zumach, Evangelical Church in Germany, FRG

SUBSTITUTES

Ms Rachel Alao Church of the Province of Nigeria	for Dr Adebisi Sowunmi
Dr B. Lee Brummel Christian Church (Disciples of Christ), USA	for Rev. Dr Paul A. Crow (first week)
Rev. Dwain C. Epps Presbyterian Church (USA)	for Mr William P. Thompson (from 5 August)
Rev. Manasa Lasaro Methodist Church in Fiji	for Rev. Inoke Nabulivou
Rev. Dr Genna Rae McNeil American Baptist Churches in the USA	for Rev. Dr Robert C. Campbell
Rev. William A. Norgren Episcopal Church, USA	for Most Rev. John M. Allin (from 6 August)
Rev. Dr William G. Rusch Lutheran Church in America	for Bishop James R. Crumley
Bishop Sergey of Solnechogorsk Russian Orthodox Church	for Archbishop Kirill (from 6 August)
Dr Morris A. Sorenson Jr. American Lutheran Church	for Bishop David W. Preus
Rev. Bertrice Wood United Church of Christ, USA	for Rev. Dr Avery D. Post (from 1 August)

DELEGATED REPRESENTATIVES OF MEMBER CHURCHES NOT OTHERWISE REPRESENTED

Bishop Rogers O. Uwadi	Methodist Church, Nigeria
Mr Oscar Corvalan Vasquez	Pentecostal Church of Chile

GUEST REPRESENTATIVES OF LOCAL MEMBER CHURCHES

Bishop Cyril of Orca, Greek Orthodox Patriarchate of Antioch and All the East
 Rev. Raúl E. Denuncio, United Evangelical Lutheran Church, Argentina
 Bishop Gennadios, Greek Orthodox Church

Fr Suleiman Ghrer, Syrian Orthodox Patriarchate of Antioch and All
the East
Bishop Grigorios, Armenian Apostolic Church
Archbishop Lazar, Russian Orthodox Church
Bishop Federico Pagura, Evangelical Methodist Church of Argentina
Rev. Luis Parrilla, Church of the Disciples of Christ
Rev. Rodolfo R. Reinich, Evangelical Church of the River Plate
Rev. Ricardo Ribeiro, Waldensian Evangelical Church of the River
Plate
Rev. Ilda Vence, Evangelical Methodist Church in Uruguay

GUESTS

Bishop Sante Uberto Barbieri	Bishop Krister Stendahl
Prof. José Míguez Bonino	

DELEGATED OBSERVERS

Monsignor Basil Meeking	Roman Catholic Church (Secretariat for Promoting Christian Unity)
Mr Norberto Padilla	Roman Catholic Church (Ecumenical Commission of the Episcopal Conference of Argentina)

ADVISERS FROM WORLD ORGANIZATIONS AND OTHER BODIES

Rev. James E. Andrews	World Alliance of Reformed Churches
Mr Oscar Arias Blanco	International Youth Exchange
Dr Bert B. Beach	General Conference of Seventh Day Adventists
Dr B. Lee Brummel	Disciples Ecumenical Consultative Council
Mr Jorge Miguel Cais Saba	Syndesmos
Mr Alberto Carcamo	United Bible Societies
Rev. Canon Samuel van Culin	Anglican Consultative Council

Commissioner Victor C. Keanie	Salvation Army
Rev. Dr Carl H. Mau, Jr	Lutheran World Federation
Rev. Jacques Maury	Joint Working Group
Mr Stanley F. Mills	Ecumenical Development Cooperative Society
Dr Lubomir Mirejovsky	Christian Peace Conference
Rev. Dr Kjell O. Nilsson	Nordic Ecumenical Institute
Mr Manuel A. Quintero Perez	World Student Christian Federation
Rev. Dr David S. Russell	Baptist World Alliance
Ms Leonor Stok de Llovet	World YWCA
Rev. Pierre Strauss	Frontier Internship in Mission
Fr Roberto Tosar	World Alliance of YMCAs
Mr Bo Wirmark	International Fellowship of Reconciliation
Mr Ralph C. Young	World Methodist Council

ADVISERS FROM NATIONAL CHRISTIAN COUNCILS AND REGIONAL CONFERENCES

Rev. Felipe Adolf	Latin American Council of Churches
Rev. Dr Donald W. Anderson	Canadian Council of Churches
Rev. Dwain C. Epps	National Council of Churches of Christ in the USA
Rev. Rune Forsbeck	Swedish Ecumenical Council
Rev. Mogens Jeppesen	Ecumenical Council of Denmark
Mr James R. Kangwana	All Africa Conference of Churches
Rev. Allan F. Kirton	Caribbean Conference of Churches
Dr Laurentius Klein	Council of Christian Churches in the FRG
Bishop LaVerne D. Mercado	National Council of Churches in the Philippines

Rev. Dr Philip Morgan	British Council of Churches
Rev. Baiteke Nabetari	Pacific Conference of Churches
Rev. Dr Park Sang Jung	Christian Conference of Asia
Mr Israel Paulraj	National Christian Council of Sri Lanka
Rev. Jaakko Rusama	Ecumenical Council of Finland
Rev. Dr Glen Garfield Williams	Conference of European Churches
Rev. Willem R. van der Zee	Council of Churches in the Netherlands

ADVISERS APPOINTED BY UNITS AND SUB-UNITS

Rev. Joseph E. Agne	PCR
Dr Rainward Bastian	CMC
Mr Paul Boateng	PCR
Prof. Theo van Boven	CCIA
Prof. Richard Dickinson	CCPD
Prof. Diana L. Eck	Dialogue
Rev. Aldo Etchegoyen	CCIA
Ms Pamela H. Gruber	CICARWS
Rev. Bernhardur Gudmundsson	Communication
Dr John Hatch	CMC
Deacon Heikki Huttunen	Youth
Hon. Ms Justice Annie R. Jiagge	PCR
Rt Rev. Samir Kafity	CICARWS
Dr Kim Yong-Bock	CCPD
Rev. Ana-Maria Koch	CCPD
Rev. David R. Merritt	Education
Prof. Dr Dirk C. Mulder	Dialogue
Dr Milan Opocensky	Bossey
Fr Osvaldo Sahade	PTE
Rt Rev. John V. Samuel	CICARWS
Dr Erlinda Senturias	CMC
Rev. Bertrice Wood	Women
Bishop Prof. Anastasios Yannoulatos	CWME

OBSERVERS

Ms Olive S. Adejobi	Church of the Lord Aladura, Nigeria
---------------------	-------------------------------------

Rev. Enoka L. Alesana	Congregational Christian Church in American Samoa
Dr Trond Bakkevig	Church of Norway
Rev. Arturo Blatezky	Sub-unit on Dialogue
Drs Frans Bouwen	Council of Churches in the Netherlands
Mr Lothar J. Driedger	Federation of Evangelical Churches of Uruguay
Dr Reinhard Frieling	Institute of Religious Studies, Evangelical Church in Germany
Mr Urban Gibson	Swedish Ecumenical Council
Ms Iris Noela Haberli Long	YWCA, Uruguay
Rev. Adolfo Ham	Ecumenical Council of Cuba
Rev. Kim So Young	National Council of Churches in Korea
Bishop David Leake	Anglican Church, Argentina
Dr Martin Lehmann-Habeck	Protestant Association for World Mission, FRG
Rev. Dr Fergus Macpherson	Conference for World Mission
Dr Sigrun Møgedal	Christian Medical Commission
Rev. Panama Mutu	Congregational Christian Church in American Samoa
Protodeacon Vladimir Nazarkin	Russian Orthodox Church
Rev. William A. Norgren	Episcopal Church, USA
Dr Tapani Ojasti	Evangelical Lutheran Church of Finland
Dr Gustavo Parajon	Christian Medical Commission
Ms Maria Teresa Poli de Zabalgoitia	World YWCA
Ms Hildegard Richter Bromberg	Christian Medical Commission
Mr Guillermo Robertson	World Alliance of YMCAs
Bishop Sergey of Solnechogorsk	Russian Orthodox Church
Mr Gordon Smart	Church of Scotland

Justice J. A. O. Sofolahan	Church of the Lord Aladura, Nigeria
Mrs O. E. Sofolahan	Church of the Lord Aladura, Nigeria
Rev. Alexei N. Stoyen	Union of Evangelical Christian Baptists of USSR
Rev. Elia Ta'ase	Congregational Christian Church of American Samoa
Rev. Dr William L. Weiler	Episcopal Church, USA
Dr Roger Williamson	British Council of Churches

COOPTED STAFF

Administration

Dr Martin Knoblauch

Translation/Interpretation

Ms Marthe Barnabe	Mr Michel Hourst
Ms Ana Maria Biquard	Ms Ruth James
Ms Beatriz Cogliati	Ms Nelly Lasserre
Ms Martine Cullot	Ms Amelia Loyosa
Ms Elisabeth Delmonte	Mr Vassily Makhnev
Mr Allan Eldrid	Ms Zinaida Nossova
Ms Tomoko Evdokimoff-Faerber	Mr Luis Odell
Mr Robert Faerber	Ms Margaret Pater
Ms Petra Fontenla	Ms Jeanine Philibert
Ms Roswitha Ginglas-Poulet	Ms Maria-Teresa Pinero
Mr Sergey Gordeev	Ms Renée Rozic
Ms Wanda Grabia	Ms Violaine de Santa Ana
Ms Ruth Harpe	Ms Bärbel Simons-Fischer
Ms Susana Haynal	Ms Carmen Stefani
Ms Lilian Hecht	Ms Renate Strecker
Ms Susy Hirschmann	Ms Yvonne Tarabal
Ms Renate Hoffmann	Mr Mstislav Voskressensky

Communication

Dr Richard Bingle	Ms Tânia Krutscka
Ms Carol Fouke	Mr Derek Manangka
Ms Marie-José Hazard	Ms Dafne C. Sabanes de Plou
Mr Dieter Hein	Mr Carlos Ramirez

Unit III

Rev. Clifford F. Payne

STAFF

Rev. Dr Samuel Amirtham
Dr Reginald Amonoo-Lartson
Rev. S. Wesley Ariarajah
Ms Marie Assaad
Dr Anwar Barkat
Mr Huibert van Beek
Ms Jane Bennett
Ms Hildegard Benz
Ms Anne Berger-Williamson
Rev. Jacques E. Blanc
Rev. Coenraad Boerma
Ms Hélène Boucher
Prof. Ion Bria
Rev. Allan Brockway
Ms Auriol Burrows
Rev. Theo Buss
Ms Joan Cambitsis
Rev. Joan Campbell
Mr Franklin Canelos
Ms Gwen Cashmore
Ms Diana Chabloz-Basso
Ms Danielle Chaperon
Rev. Anthony Coates
Mr Patrick Coïdan
Ms Evelyne Corelli
Ms Maryse Courvoisier
Mr Gilbert Cudré-Mauroux
Mr Trevor Davies
Ms Pilar Delaraye
Ms Rosemarie Doench
Mr Michael Dominguez
Mr Thomas Dorris
Mr Rob van Drimmelen
Mr Daniel Dufour
Ms Angelica Espinoza
Dr Elizabeth Ferris
Ms Shelagh Friedli
Mr Raymond Fung

Rev. Dr Günther Gassmann
Prof. Dr Adriaan Geense
Ms Marie-Louise Gehler
Ms Tamara Gerber
Rev. Dr David Gosling
Ms Elisabeth Gouel
Mr Herman de Graaf
Ms Erna Haller
Rev. Charles Harper
Mr Victor Hsu
Mr Samuel Isaac
Mr André Jacques
Mr John Jivanandham
Ms Helga Kaiser
Ms Cornelia Kerkhoff
Ms Rosemarie Kilchenmann
Mr Daniel Kilem
Mr Jan Kok
Mr Ninan Koshy
Ms Denise Magnenat
Ms Monique McClellan
Ms Joyce McNulty
Mr James Mutambirwa
Ms Malle Niilus
Ms Priscilla Padolina
Ms Maria-Julia Pascual
Mr Angel Peiró
Ms Claudie Perez
Rev. William A. Perkins
Mr Hugh Pettingell
Dr John Pobee
Dr Eric Ram
Ms Joan Reilly
Mr Helmut Reuschle
Ms Andrea Rivera-Cano
Dr Ghassan Rubeiz
Ms Françoise Ruiz
Ms Desirée de Rycke

Prof. Todor Sabev
Ms Ursula Schmidt
Mr Wolfgang Schmidt
Ms Heidi Siegfried
Rev. Carlos Sintado
Ms Thelma Skiller
Ms Audrey Smith
Ms Ula Speek-Droog
Ms Christa Stalschus
Rev. Dr Eugene Stockwell
Ms Jean Stromberg

Ms Heather Stunt
Mr Lalashowi Swai
Fr Georges Tsetsis
Mr Archie Turnbull
Rev. Bärbel von Wartenberg-
Potter
Rev. Dr Hans-Ruedi Weber
Mr Erich Weingärtner
Mr Peter Williams
Ms Ursula Zierl

STEWARDS

Ms Rachel Bagshaw
Mr Wilbert van den Berg
Mr Hans-Reinhard Berger
Ms Rosemarie Bolte
Mr Wesley Daniel
Ms Margarita Delmonte
Mr Pablo Bonilla Fernandez
Ms Pierina Fernandez
Ms Marilia A. S. Ferreira Leao
Ms Marilyn J. Fowlie
Ms Leslie M. Gauna
Ms Griselda Beacon de Granados
Ms Elisabeth Herlent
Ms Hye-Ran Hong
Mr Martin Höög
Rev. Roberto Hugo Jordan
Ms Helen Klimsop
Ms Corinne Lanoir
Mr Elias Liamis
Mr Henner Maas
Mr Mirosław Matrenczyk

Ms Cassandra McCloud
Ms Lynne McLaughlin
Mr Pablo Gabriel Mendieta
Ms Leena Mikkila-Huttunen
Mr Turid S. Myrholt
Ms Margarita Neljubova
Ms Karin Nielsen
Mr Jazer Raj
Rev. Dwarka Ramphal
Mr John Matmeyer
Ms Aurelia Rodriguez
Ms Silvina Romero
Mr Nicolas Pablo Rosenthal
Mr Andrey Rybin
Ms Clara Beatriz Schaub
Ms Lee Ann Stewart
Ms Martha Stockwell
Mr Stephen Suleeman
Mr Slumko Tsotsi
Mr Carlos Adrian Willems

Appendix II

MEMBERSHIP OF UNIT COMMITTEES, THE COMMITTEE ON THE GENERAL SECRETARIAT, AND THE FINANCE COMMITTEE

Unit I

Central Committee members

Metropolitan Antonie of Transsylvania, Moderator	Prof. Dr Gerassimos Konidaris
Rev. Dr Rena Karefa Smart, Vice-moderator	* Ms Jeneth Luvanda
Rev. Bernard Thorogood, Vice-moderator	Bishop Marbawai
Mr Abebaw Yegzaw	Bishop Dr Gyula Nagy
* Archbishop Shahe Ajamian of Jerusalem	Rev. William A. Norgren
Mr Bena-Silu	Rev. Caroline Pattiasina-Toreh
Protopresbyter Vitaly Borovoy	Ms E. Stefanka Petrova
Rev. Samuel F. Calvo	* Bishop David W. Preus
Bishop Henrik Christiansen	Ms Vaosoa F. Ravalomanana
Rev. Dr Paul A. Crow, Jr	Most Rev. Philip W. R. Russell
Rev. Puafito Faa'alo	Rev. Pritam Santram
Most Rev. John Grindrod	Bishop Sergey of Solnechogorsk
Most Rev. John Habgood	* Dr Adebisi Sowunmi
Very Rev. Dean Brian Hannon	* Rev. Dr Theodore Stylianopoulos
Ms Rosangela Jarjour	Prof. Kyaw Than
Rev. Margot Kaessmann	Rev. Livingstone A. Thompson
Rev. Dr Kim Choon Young	Metropolitan Vassilios of Caesarea
Archbishop Kirill of Smolensk	Rev. Marja J. van der Veen- Schenkeveld

Substitutes

Ms Rachel Alao	Dr Morris A. Sorenson Jr
Rev. Dr William G. Rusch	

Representatives of sub-units

Prof. Diana L. Eck	Bishop Prof. Anastasios
Prof. Dr Dirk C. Mulder	Yannoulatos

*Not present at this meeting of the Central Committee

Unit II

Central Committee members

- | | |
|---|--|
| Dr Janice Love, Moderator | Ms Theresa Hoover |
| Rt Rev. Dr J. Henry Okullu,
Vice-moderator | Bishop Jeremias of Wroclaw
and Szczecin |
| Rev. Dr Gabriel O. Vaccaro,
Vice-moderator | Rev. Jean-Pierre Jornod |
| Ms Annathaie Abayasekera | Ms Boonmee Julkiree |
| * Mr Harry A. Ashmall | Ms Joyce Kaddu |
| Archbishop Athanasios of Beni
Souef and Bahnassa | Mr Junshiro Kawabata |
| Bishop James M. Ault | Very Rev. Leonid Kishkovsky |
| Rev. Alexei Bichkov | Justice Dr Govaert C. Kok |
| Dr Alexei Buevski | Bishop Martin Kruse |
| Rev. Nelson H. Charles | * Dr Upendra Nath Malakar |
| * Ms Kara L. Cole | Rev. Joseph Mban |
| Rev. Raymond A. Cuthbert | * Archbishop Mekarios of Gojam |
| Metropolitan David of Suchumi | * Ms Olivia N. Muchena |
| Dr Oliver Duku | Ms Marta Palma |
| Ms Marie Elmquist | Rev. Dr Josef Smolik |
| Rev. Gioele Fuligno | Rt Rev. Neville W. de Souza |
| Dr Wolf-Dieter Graewe | Dr Bert A. Supit |
| Ms Céline Hoiore | Mr William P. Thompson |
| | * Bishop Karoly Toth |
| | Dr K. V. Varughese |

Representatives of sub-units

- | | |
|-------------------------|--------------------------|
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| Dr Rainward Bastian | Jiagge |
| Mr Paul Boateng | Rt Rev. Samir Kafity |
| Prof. Theo van Boven | Dr Kim Yong-Bock |
| Prof. Richard Dickinson | Rev. Ana-Maria Koch |
| Rev. Aldo Etchegoyen | Rt Rev. John V. Samuel |
| Ms Pamela Gruber | Dr Erlinda Senturias |
| Dr John Hatch | |

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Vice-moderator | Ms Nina Bobrova |
| * Ms Inge Halim-Japhar, Vice-
moderator | Bishop Nerses Bozabalian |
| | Mr John H. Y. Briggs |
| | * Rev Albert Burua |

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- * Metropolitan Chrysostomos of Peristeriou
- * Bishop James R. Crumley
- Prof. Dr Vincent A. Das
- Ms Grace Eneme
- * Rev. Isaias Funzamo
- Ms Janice Harmon
- Metropolitan G. Yohanna Ibrahim
- * Rev. Dr Osadolor Imasogie
- Mr Alexander Karpenko
- * Rev. Samson A. Khumalo
- Rev. Dr Kim Hyung-Tae
- Bishop Dieter Knall
- Rev. Bruno Knoblauch
- Ms Sebolelo Esther Lethunya

Ms Jean Mayland
 Dr Andreas Mitsides
 Rev. Dr Robert W. Neff
 Ms Annette Poitier
 Dr Mary O. Ross
 Mr Fructuoso T. Sabug, Jr
 Rev. Dr Ingram S. Seah
 Mr Premkumar Sekaran
 * Mr Kpadeson Sumo
 Archpriest Dr Jaroslav Suvarsky
 Bishop Vasile
 Rt Rev. Whakahuihui Vercoe
 Ms Marthe Westphal
 Dr Christine Woratz
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 Rev. Walter Arnold
 Ms Helen Bhengra
 Rt Rev. Prof. Noah Dzobo
 Mr Tharcisse Gatwa
 Ms Virginia Gcabashe
 Rev. Dr Robert W. Huston
 Rev. Canon Ruth Jefferson

Most Rev. Isaiah Jesudasan
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Mr Paulo Lutero de Mello e
Silva

Prof. Dr Pribislav Simic
Rev. Leonora Tisdale
Rev. Dr Mukome Luendu
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Dr Fridolin Ukur
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Mr Alberto Carcamo
Mr Lothar J. Driedger
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Rev. Adolfo Ham
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Rev. Kim So Young
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Appendix III

SUMMARY OF THINKING OF THE THEME OF CENTRAL COMMITTEE 1985

The theme of “God’s Justice – Promise and Challenge” was an underlying presence in the meetings of the Central Committee and the surrounding public events in Buenos Aires. Its biblical perspectives were developed in the Bible studies; its present-day urgency was highlighted in the presentations of the Argentine experience and in many references to situations of injustice in this world. It was the specific topic of two plenary sessions and was discussed in the small groups.

Thirteen of these groups summarized their experiences and impressions of the theme during the meeting of the Central Committee. Several of these reports emphasize that the Argentine experience has deepened and sharpened the theme of God’s justice as promise and challenge. The promise and challenge as experienced in the Argentine situation became a living reality for participants through the accounts of injustice – the struggle and suffering under an unjust regime, the disappearance of people, the fate of children taken away from parents, the misery of indigenous people – and through signs of hope – the joy of recovering a democratic system, the continuing courageous witness for justice of the mothers, the service of Christians and churches on behalf of human rights and human needs. The Argentine experience has, at the same time, helped participants to become in a concrete way more sensitive to the injustices in many parts of the world.

A second emphasis in the reports affirms the comprehensive nature of justice in a Christian perspective:

- justice has both a personal and a communal dimension;
- justice is never to be seen in isolation; it is intimately related to freedom, peace, compassion, reconciliation, truth;
- the way of justice is not an easy way; it is caught up with struggle, suffering, failure, imperfection, but also hope, endurance and joy;
- God’s justice as a gift and promise provides the deepest source and strength for people to walk on this way of justice. God’s justice is therefore directly related to the struggle for human justice.

The reports also affirm: we can recognize only partially God’s will and activity for justice in this world because of our human limitations; human attempts at justice in a “fallen world” will never be perfect but provisional, incomplete and always in need of correction and renewal, finding their

ultimate fulfilment only in God's kingdom; an eschatological perspective calls for acts of Christian obedience to God's promise of justice – which became flesh in Jesus Christ – in our present day.

We acknowledge that we have only begun the theological exploration of the theme of God's justice as promise and challenge during the meeting of the Central Committee, and recommend that the work of the groups as well as other reflections on the theme from this meeting contribute to the process of preparation for the world conference on "Justice, Peace and the Integrity of Creation".

Appendix IV

ANNEX TO STATEMENT ON THE FORTIETH ANNIVERSARY OF THE UNITED NATIONS: SUPPORTING ANALYSIS

Over the past four decades, the United Nations has lived through an unprecedented period of turbulent change: the rapid transformation of society by science and technology as well as by the aspirations of the people to equality, participation and dignity; the doubling of the world's population; the tripling of its membership as over 700 million people emerged from colonial rule; the threat of global nuclear destruction and the widening disparities between affluence and poverty among and within nations. Sitting in the vortex, the UN has demonstrated itself to be indispensable, unique in its hopes, achievements and potential.

Conceived primarily as a forum for regular contact, cooperation and collective action, the UN has enabled governments to agree on common positions in a surprising number of thorny problems. As a result, the UN has become the world's main forum for creating, codifying and developing international law. Thanks to its pioneering work, the protection of human rights is acknowledged now to be a legitimate concern of the international community: global standards have been set and binding agreements negotiated for the observance of a wide range of basic rights. Its record in aiding decolonization has been equally salutary. It has facilitated the independence struggle of countless countries and focused international attention and support for these new societies through literacy campaigns and technological and scientific advances.

The UN has also been instrumental in launching worldwide cooperative efforts to deal with such pressing problems as population, food, primary health care, environment and a new economic order. It has worked for the equality of women in societies around the world.

It has focused world attention on issues and sectors of society through its calling of "international years", such as that for disabled persons, youth, the child, etc. Next year, 1986, has been designated as the International Year of Peace. For millions, caught unprotected in the tumultuous process of change – poor children, refugees and disaster victims – it has provided leadership in alleviating their plight with concrete humanitarian attention and care.

The United Nations has also recognized, and through such recognition stimulated, the important role and responsibilities of hundreds of non-governmental organizations, including religious and church-related bodies, which strive both within the UN system and within member states to promote the ideals of the Organization and its Charter. When speaking

of the United Nations, it is necessary to give due recognition to the UN *system* as a whole. Numerous specialized agencies have been created which have achieved work in particular disciplines or for particular constituencies, e.g. the International Labour Organization (ILO), United Nations Educational, Scientific and Cultural Organization (UNESCO), World Health Organization (WHO), Food and Agriculture Organization (FAO), United Nations High Commissioner for Refugees (UNHCR), United Nations International Children's Emergency Fund (UNICEF), etc. All these have been multilateral efforts to promote the wellbeing of people – men, women and children. They are the international civil service which strives to improve life across all geographical and political boundaries.

The World Council of Churches is one of the world's largest non-governmental organizations. The Commission of the Churches on International Affairs was one of the first to be accredited to the United Nations and has worked hard to support the Universal Declaration of Human Rights and the peace-making efforts of the UN. The WCC works closely with many of the specialized agencies, e.g. the Christian Medical Commission with WHO and the Commission on Inter-Church Aid, Refugee and World Service refugee section with UNHCR.

The achievements of the specialized agencies must be taken into account in any appraisal of the UN's contribution to life in the second half of this century. To a large extent, the accomplishments were made possible because member states recognized the centrality of the institution in the new world order and expressed the political will to engage in a common pursuit for the enhancement of the human condition. In the process, new insights were gained about many things, but especially on world peace. A consensus emerged that peace required cooperation among nations, the enjoyment of fundamental freedoms and human rights, justice and equality for all people, disarmament and an effective system of collective security.

These remarkable results achieved against enormous odds should not obscure the fact that much more needs to be or could be done. The path to improve conditions of life on which stable peace ultimately depends demands perseverance and singular determination. Legitimate criticisms can be made about the shortcomings of the UN, and proposals are often made for the improvement of its structure and functioning. But more effort could be made to enable the newly independent nations to share power on an equitable basis within the intergovernmental system.

Paradoxically, the success of the UN in the decolonization and self-determination process has strengthened the concept of national sovereignty, which itself can work against the multilateralism which is at the basis of the functioning of the UN. The deepening hostility between East and West has also strengthened bilateralism to the detriment of multilateralism. The economic crisis has reduced funding of UN agencies, leading to a priority

setting which has sometimes been manipulated by the few countries most able to support the work financially.

We recall that in the last forty years some 140 local wars have been fought. The heightened political tension around the globe, the increasing disposition to resort to the exercise of force in the conduct of interstate relations clearly indicate that events of this period have done little to lessen the necessity to work for peace. Fortunately, despite frequent outbursts of conflict, the world has not forgotten the revelation of the enormous power of the atom in Hiroshima and Nagasaki. The continued development and deployment of nuclear weapons warn of the dangers of global war. The world community must act before it is too late. As the WCC Vancouver Assembly said:

A moment of madness, a miscalculated strategic adventure, a chance combination of computer errors, a misperception of the other's intentions, an honest mistake – any one could now set off a nuclear holocaust.

Therefore, more than at any other time, it is necessary to reaffirm the hopes and ideals which led to the founding of the United Nations and to work incessantly for their realization.

Appendix V

MEMORANDUM ON SOUTHERN AFRICA

1. The Executive of the South African Council of Churches (SACC) adopted on 16 April 1985 a "Call for a Day of Prayer for the end to unjust rule in South Africa". The accompanying document stated:

We now pray that God will replace the present structures of oppression with ones that are just and remove those in power who persist in defying his laws, installing in their place leaders who will govern with justice and mercy . . . We pray that God's rule may be established in this land. We pledge ourselves to work for that day, knowing that this rule is good news to the poor, because the captives will be released, the blind healed, the oppressed set at liberty, and the acceptable year of the Lord proclaimed.

2. The SACC in invoking the words of the prophet Isaiah once again challenges the people of South Africa and the world with the vision of God's justice. We are called upon, with prayer, to translate that vision into reality through our actions to promote the creation of a just multi-racial society, in which violence and hostility between the peoples of Southern Africa give way to peace.

The state of emergency

3. The declaration of a state of emergency in 36 magisterial districts of South Africa by the South African government on 20 July 1985 represents a further escalation of the oppression and violence carried out by that government against its own people and those of neighbouring lands in the region, like Botswana, Lesotho, Angola and Mozambique, and not least in Namibia whose illegal occupation by South Africa continues unabated. Desperate to sustain the unsustainable, the government confers on itself powers over the liberty and movement of persons, and controls over property, services and information, which can only multiply the sufferings of the people and set back still further just and non-violent solutions. The rule of law in South Africa, at the best of times tenuous, has now effectively ceased to exist for large sections of the country's population.

4. The response of the SACC to this new situation has been to continue to bear courageous witness to the gospel of Christ. In the face of the growing violence of which it had consistently warned, and for the avoidance of which it had long prayed and worked, the SACC's message to the South African government was clear and must be echoed here:

The awful blood-bath long prophesied is upon us . . . heed our urgent

call by releasing all political prisoners, by allowing the exiles to return, by listening to the voice of the authentic believers, only then will peace with justice come to our land.

Economic pressure on Southern Africa

5. Christians outside South Africa, in the face of a continuing spiral of violence, have an inescapable responsibility for the current and future state of affairs. An ever-increasing militarization and the nuclear capability of South Africa deserve mention. A non-violent resolution to the situation in South Africa is only possible with the active participation and support of those of us outside that country for measures to maximize the economic pressure on the South African government to abandon its intransigent refusal to come to terms with the overwhelming majority of its population, and to recognize their right to participate in the creation of a just multiracial society in South Africa.

6. Recognition must be given to the activities of many – Christians and non-Christians together – who have promoted campaigns in which many churches have played a significant part in raising the issues of disinvestment, an end to bank loans, and other measures of economic and military boycott and disengagement from South Africa. The success of these campaigns in conscientizing the world community and in bringing effective pressure to bear on an economy bloated by the exploitation of blacks in South Africa is critical to the non-violent resolution of the conflict. At the same time that economic pressure is brought to bear on South Africa, economic aid must be increased to the front-line states in order to help them decrease their economic ties to South Africa.

7. The United States, South Africa's largest trading partner, holding a quarter of foreign investment (direct and indirect) in that country, has seen the work of many churches, anti-apartheid groups and the Free South Africa Movement result in the passing by the House of Representatives of a package of sanctions including a ban on the sale of Kruger rands, halt of nuclear exports, sale of computers and restrictions on bank loans. The campaign against Kruger rands has seen success in both Europe and North America. Sweden, Denmark and Norway all took legislative measures in early 1985 to step up the level of economic pressure by those countries on South Africa. The United States and Great Britain refrained from using their veto against a French resolution in the UN Security Council in response to the state of emergency calling for voluntary sanctions against South Africa. These are significant contributions, but much remains to be done if such pressure is to reflect itself in a change of policy by the South African government.

8. The SACC answered those who doubt the wisdom of economic sanctions at its National Conference in June 1985. Having reiterated its earlier statement that foreign investment and loans have been used to

support prevailing patterns of power and privilege in South Africa, the Conference resolved:

To express our belief that disinvestment and similar economic measures are now called for as a peaceful and effective means of putting pressure on the South African government to bring about those fundamental changes this country needs;

To ask our partner churches in other countries to continue with their efforts to identify and promote effective economic pressures to influence the situation in South Africa towards achieving justice and peace in this country and minimizing the violence of the conflict.

9. The authority of the SACC in making this call has been enhanced and underpinned by its increased and important links with the trade union movement in South Africa. These give the lie to the repeated statements by the South African government that economic sanctions are contrary to the wishes and interests of the majority of black workers in South Africa, an assertion which is in any event undermined by the government's own stated intention to expel black migrant workers from South Africa in retaliation for the stepping up of economic measures against South Africa. They reveal by this threat a total lack of concern for the working population of South Africa.

The failure of "constructive engagement"

10. The US policy of "constructive engagement" is seen to be totally ineffective in constraining the government of South Africa in its internal repression and also in limiting its destabilizing influence throughout the South African region. In addition, the US and other governments such as those of the Federal Republic of Germany, France and the United Kingdom which supported "constructive engagement", find such a policy difficult to sustain both domestically and internationally.

11. In South Africa the government has responded to the growing resistance by arresting leaders of the UDF, AZAPO and some trade unions, accusing them of "high treason". Seeking to divide and confuse its opposition, the government's security forces have actively promoted a campaign of murder and violence within the black townships. These actions, aimed at removing authentic and credible leadership whilst at the same time fermenting intercommunal violence, the murder of blacks by blacks – courageously condemned by Bishop Desmond Tutu – can only lead to a deterioration of the situation and are to be deplored.

Namibia

12. Namibia remains a constant reminder that the violence and oppression of the South African government extends beyond its own territory and presents a threat to peace and justice in the whole region.

The South African government seeks to cloak its activities in Namibia with a spurious legitimacy by installing in Windhoek on 17 June 1985 an interim government composed of members of the Multi-Party Conference. The Council of Churches in Namibia (CCN), expressing its dismay at these developments, stated that the Multi-Party Conference "has no democratic electoral mandate or support from the Namibian people". With the major portfolios like defence, security, finance and foreign affairs in the hands of the government in Pretoria, the "interim government" is a transparent attempt to circumvent international law and public opinion. The South African government's intention is clearly to continue to exclude SWAPO, the sole and legitimate representatives of the Namibian people, from the government of Namibia, making it a "client state" with national independence, but totally subservient to the interests of the South African government. This development has taken place within the context of increased military activity both within Namibia and in Angola, the forced registration of all adult males, including priests, for military service, and growing internal oppression. The Western Contact Group has shown itself incapable of securing the withdrawal of South Africa from Namibia and the independence of that country in accordance with UN Resolution 435, correctly described by the CCN as "the only basis for a peaceful solution".

The youth of Southern Africa

13. The young people of Southern Africa are amongst the most numerous victims of apartheid and number amongst the strongest and most active of its opponents. They feature prominently in the lists of those missing, dead, imprisoned, and those to stand trial. They have no future under apartheid but continued oppression and exploitation. They are denied the right to develop into adulthood with the hope of a life in which they can explore the fullness of their human potential.

14. The declaration by the UN of 1985 as the International Year of Youth requires, if it is to have any meaning in the context of Southern Africa, that the struggle of youth in Southern Africa for peace and justice receive greater recognition and solidarity from the community of world youth. The SACC has accordingly called for the launching of a World Youth Campaign, including amongst other things prayer, support for the sanctions and disinvestment movement, and organized cultural and economic boycott and worldwide "sit-ins" at South African embassies by the youth of the world.

Christian concern and action

15. The future of these young people and Southern Africa as a whole is a matter of utmost concern for the churches and for Christians throughout the world. The option for a non-violent solution remains open, but requires, if it is to be translated into something other than a pious

hope amidst increasing violence, a focusing of our prayers and a concentration of our efforts around actions designed to promote this objective. God's justice requires our hand in work and prayer if his will is to be done in Southern Africa.

SACC = South African Council of Churches

CCN = Council of Churches in Namibia

SWAPO = South-West Africa People's Organization

UDF = United Democratic Front

AACC = All Africa Conference of Churches

AZAPO = Azanian People's Organization

Appendix VI

LETTER TO MEMBER CHURCHES IN THE MIDDLE EAST

Dear brothers and sisters in Christ,

As you are aware, the Central Committee of the World Council of Churches met in Buenos Aires, Argentina, earlier this month. The theme of the Central Committee, "God's Justice – Promise and Challenge", was appropriate in many ways.

In the presentation of the theme as well as in the presentation by young people, several aspects of the Middle East situation were highlighted. It was only natural that the Middle East issues came up in the discussions of the theme. The Central Committee Officers asked us to write to you to reassure you that the Middle East continues to receive very high priority in the concerns and programmes of the World Council of Churches, and that we are willing and ready to serve you by actions which are deemed appropriate.

The last week of meetings for the WCC staff, held in May, was an occasion to look specifically and in depth at the Middle East and to evaluate WCC's involvement in the region as well as its relationship with churches there. The Middle East staff task force will follow up suggestions from that meeting.

We have been following carefully events in the region, profoundly concerned about developments that add to the suffering, joyful about even the small signs of hope, and always praying and thanking God for your witness as churches and as Christians.

On several occasions in the past few months, we have again expressed our sorrow, sharing your anguish about the continuation of the tragedy of Lebanon. At the time of writing this, there is further escalation of violence, more bloodshed and increase in loss of lives and, apparently, no solution in sight. We recall again the efforts at reconciliation made by religious leaders of the country, both Christian and Muslim. Through the Middle East Council of Churches, the WCC has continued and will continue to assist programmes of relief and rehabilitation. We pray that efforts to maintain the independence and unity of the country and unity among all communities will succeed.

We are disturbed by the continuing war between Iran and Iraq with its very high level of casualties and intensity of suffering. It is now five years since the war has started, and a number of peace initiatives have failed. We are convinced that international public opinion has not been sufficiently mobilized against this senseless war. The WCC has supported

the efforts of the United Nations in finding a solution to this conflict. Our Commission of the Churches on International Affairs has taken the initiative for collaboration among non-governmental organizations on this issue. We are ready to use every possible occasion to be of help in the search for peace.

On the unresolved question of Cyprus also we are supporting the efforts of the United Nations. We hope that ways will be found soon to re-establish intercommunal harmony as well as the unity of the country.

One central issue of the Middle East continues to be the Israeli-Palestinian conflict. As the Sixth Assembly stated: "We reaffirm the principles previously enunciated as the bases on which a peaceful settlement can be reached. The UN Security Council Resolution 242 and all other relevant UN resolutions need to be revised and implemented, taking into account changes that have occurred since 1967, and that such revisions should express the following principles in a manner that would ensure

- a) the withdrawal of Israeli troops from all territories occupied in 1967;
- b) the right of all states, including Israel and Arab states, to live in peace with secure and recognized boundaries;
- c) the implementation of the rights of the Palestinians to self-determination including the right of establishing a sovereign Palestinian state."

On this basis, we have supported efforts, especially within the UN system, for an international conference on these issues and, of course, we are ready to support other steps that may help in reducing tensions and contributing towards solutions.

We are always conscious of the manifold and difficult challenges you face as churches in the Middle East. We want to acknowledge again the special place you occupy in the fellowship of churches and your contribution to the ecumenical movement. The resources you draw from the experience of living witness from the apostolic times continue to enrich all of us. Your presence in a region that has witnessed many epoch-making events which often altered the course of history is unique. We are conscious also that you face new challenges and that you respond to them in obedience to the demands of the gospel. In doing so, you may again be assured that we continue to uphold you in our intercessions and support in whatever ways possible.

Yours in Christ's service,

Heinz Joachim Held
Moderator

Emilio Castro
General Secretary

Appendix VII

LETTER FROM THE CENTRAL COMMITTEE OF THE WORLD COUNCIL OF CHURCHES TO THE EXTRAORDINARY SYNOD OF THE BISHOPS OF THE ROMAN CATHOLIC CHURCH

The Central Committee of the World Council of Churches, meeting in Buenos Aires, Argentina, in July-August 1985 sends its greetings in Christ our God and Saviour to the Extraordinary Synod which will assemble in Rome in November twenty years after the Second Vatican Council.

We do this not only because the Synod constitutes an important event in the life of the Roman Catholic Church, but also because it is of great significance for all churches, for the unity of the church, and for the ecumenical movement in the coming years.

When His Holiness Pope Paul VI, and later His Holiness Pope John Paul II visited the headquarters of the WCC, they have both affirmed the need for our further cooperation in the one ecumenical movement. It is in this spirit of common commitment that we address you, bishops of the Roman Catholic Church gathered together in the Extraordinary Synod.

We hope, first of all, that the Synod will reaffirm and strengthen the ecumenical openness which characterized the Second Vatican Council, which opened the doors for cooperation and mutual understanding between the Roman Catholic Church and Orthodox, Anglican and Protestant churches.

We are grateful to God for the significant steps forward he has granted us along the one ecumenical way since then. We praise him for the many manifestations of what Pope Paul VI in 1969 called "the Christian fellowship which already exists between all the baptized and thus between the member churches of the World Council of Churches and the Roman Catholic Church" and Pope John Paul II fifteen years later spoke of as "the faith that we already share, and the real, though incomplete, fellowship which already unites us in Christ and in the mystery of his church".

We are grateful for continuing cooperation in the Joint Working Group and in many areas of the World Council's work, e.g. in faith and order, in world mission and evangelism, in the Ecumenical Institute, in dialogue with people of other faiths. We are also grateful for the increasing cooperation between our churches at local and regional levels. We will continue to work together in preparing the annual Week of Prayer for Christian Unity; our churches will continue to cooperate in common Bible translations in many lands and several languages.

We in the WCC sense the need to pursue the theological dialogue with

the Roman Catholic Church with renewed commitment and hope so that we can together work towards a more faithful grasp of the truth of the gospel and its implications for our time. This dialogue has already involved us in the important issues which have divided our churches for a long time. Some of these issues will continue to be discussed by the Commission on Faith and Order in which the participation of our Roman Catholic brothers and sisters has been a source of great enrichment.

Its document on "Baptism, Eucharist and Ministry" is receiving unprecedented attention among our member churches. We see in this document both the difficulties and the need for pursuing such dialogue. It seems to us, however, that this dialogue cannot progress in the right direction unless it is accompanied by a steadfast, determined and urgent search for the common witness that God demands from all of us.

We live in a troubled world, which raises for us questions which need a common response. How shall we exercise together the ministry of peace and reconciliation among peoples who have need for each other, and yet live alienated from each other in conflict and war? How can we work together to save life on our planet from a nuclear catastrophe, to stop the arms race, to keep space free from weapons of war, to provide common security for all nations and peoples, and towards general and complete disarmament? How can we work together so that justice can be rendered to the poor to whom Jesus came to announce the good news? How can we together become vigilant that the creation of God be respected in its integrity? How can we respond together to the major ethical challenges for the human person posed by contemporary developments in the bio-chemical sciences and by the growing use of science and technology for war and destruction? How shall we provide for all Christian people to fulfill their God-given role in manifesting the unity of the church and in ministering to the world by word and deed as well as in the decision-making processes related to these? We need to seek common answers to these questions.

We wholeheartedly desire that the spirit of hope which animated the Second Vatican Council will continue to work in the Synod. In these times when we are all faced by the complexity and magnitude of the menaces confronting humanity, let us seek together to discern the compassionate and merciful will of God for his church and for the whole world.

The first General Secretary of the WCC, Dr Visser 't Hooft, dedicated his last piece of writing to the relations between the Roman Catholic Church and the World Council of Churches, which was a matter of dominant concern for him until the end. We would like to share with you the conclusion of his message:

It seems to me that at the present stage in our relationships, our temptation is to rest on our laurels. We have good reasons to be

gratefully astonished over the profound changes that have taken place in the last twenty-five years. So we go on repeating that the churches in the World Council and the Roman Catholic Church are now all together part of one and the same ecumenical movement. But it is not enough to *say* this. We must *prove* it. We must not only *talk* about common witness; we must *render* common witness. Not just the sceptical world but even the millions of church members will take us really seriously only when the WCC and RCC speak and act together in the name of Christ, bringing new hope to a world threatened by meaninglessness, self-destruction, violence and poverty.

In endorsing these words, we want to assure you of our prayers that the Holy Spirit may guide the Extraordinary Synod in its deliberations so that it may contribute to the renewal of all churches and by the power of the same living and life-giving Spirit, lead us to that unity for which our Lord prayed to his heavenly Father.

With Christian love,
on behalf of the Central Committee
of the World Council of Churches

Heinz Joachim Held
Moderator

Emilio Castro
General Secretary

Appendix VIII

BY-LAWS OF THE COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS

I. Name and organization

1. The Commission shall be called the Commission of the Churches on International Affairs.
2. The Commission of the Churches on International Affairs is an agency of the World Council of Churches, constitutionally responsible to the Central Committee of the World Council of Churches. It is a sub-unit in Programme Unit II on Justice and Service, together with the Sub-units on Inter-Church Aid, Refugee and World Service, the Churches' Participation in Development, the Programme to Combat Racism and the Christian Medical Commission.
3. Special relations may be negotiated from time to time by the World Council of Churches with the Christian World Communions, other international Christian bodies and with regional and national councils of churches to the end that the Commission shall assist them in their approach to international affairs and be assisted by them.

II. Aims

It shall be the task of the Commission to witness to the lordship of Christ over human beings and history by serving people in the field of international relations and promoting reconciliation and oneness of human beings by creation; to God's gracious and redemptive action in history; and to the assurance of the coming kingdom of God in Jesus Christ. This service is demanded by the church's participation in the continuing ministry of Christ in the world of priestly intercession, prophetic judgment, the arousing of hope and conscience and pastoral care. This task necessitates engagement in immediate and concrete issues as well as the formulation of general Christian aims and purposes. In seeking to fulfill this task the Commission shall:

1. Serve the World Council of Churches, its units and sub-units, the member churches, the national and regional Christian councils with which the World Council of Churches is related and such other international Christian bodies noted in Chapter I, as a source of information and guidance in their approach to international problems, as a medium of counsel and action, and as an organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues.
2. Call the attention of churches and councils to problems which are

especially claimant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems in their respective countries and internationally, and to respond to issues raised by churches and councils.

3. Encourage:

- a) the promotion of peace with justice and freedom;
- b) the development of international law and of effective international institutions;
- c) the respect for and observance of human rights and fundamental freedoms, special attention being given to the problem of religious liberty;
- d) efforts for disarmament;
- e) the furtherance of economic and social justice;
- f) acceptance by all nations of the obligation to promote to the utmost the welfare of all peoples, and the development of free political institutions;
- g) the promotion of the right of self-determination of peoples under alien or colonial domination;
- h) the international promotion of social, cultural, education and humanitarian enterprises.

III. Functions

- 1. To initiate and carry out appropriate actions for the furtherance of the aims.
- 2. To advise and assist in the formulation of the WCC's policies on international affairs.
- 3. To assist churches and national and regional councils of churches in the formulation of their policies on international affairs, and to consult them.
- 4. To share with the churches information and analysis on critical political issues as part of the educational task.
- 5. To monitor national and international political developments and to analyze and interpret them, especially as they affect the life and witness of the churches.
- 6. To arrange for or promote research on selected problems of international justice, world order and peace, and to utilize the results in furtherance of the work of the Commission.
- 7. To support the efforts of churches and related groups in their activities in conformity with the aims listed under Chapter II.

8. To follow-up and support at the international level initiatives taken by churches and councils of churches in the areas of concern of the Commission.

9. To be a forum for exchange of information and experience among churches and groups in international affairs, especially related to conflict resolution, and promotion of peace and human rights.

10. To make representations to governments in accordance with the policies of the WCC in matters of concern to the WCC or to any of its member churches.

11. To develop relationships in study and action with non-member churches and organizations including those of other faiths, sharing aims similar to those listed in Chapter II above.

12. To maintain and provide for the maintenance of contacts with international bodies such as the United Nations and its agencies, including regional bodies, which will assist in the attainment of the aims described in Chapter II, para. 3, above.

13. To represent the World Council of Churches or to provide for its representation and the coordination thereof, before these international bodies, as may be specifically arranged. The Commission may also represent, facilitate and help coordinate the representation of member churches, related international Christian organizations and non-member churches before such international bodies.

IV. Members

1. Members of the Commission shall be termed commissioners.

2. The Commission shall be composed of thirty Commissioners and its Director who shall be ex-officio a member of the Commission.

3. The Commissioners shall be elected by the Central Committee of the World Council of Churches in accordance with the general policies of the World Council of Churches.

4. Christian knowledge and commitment and technical competence in international affairs and related subjects shall be the chief qualifications sought in all commissioners.

An emphasis on laymen and lay women as members of the Commission and a proper balance of the membership in respect of geography, age, race, culture and confession shall be sought.

5. The task of a Commissioner shall be:

a) to correspond with the officers of the Commission, drawing their attention to matters which, in his or her view, should occupy their attention and advising them of the relevant data;

- b) to cooperate with recognized councils and church agencies and committees in educating public opinion.

V. Panels or advisory groups

The Commission may appoint panels or advisory groups on particular aspects of the work of the Commission in pursuance of its Aims as stated in II and performance of its Functions as stated in III.

VI. Officers and staff

1. The officers of the Commission shall be the Moderator, at least one Vice-moderator, Director, and such other officers as the Commission may decide. These officers, except the Director, shall be nominated by the Commission subject to approval by the Central Committee of the World Council of Churches.

2. The Director shall be the chief administrative officer of the Commission to carry on its work in accordance with its aims and functions, and subject to the directives of the Commission. The officers shall be assisted by a staff. The Director and the staff shall be appointed and employed according to the rules of the World Council of Churches after appropriate consultation with the officers of the Commission.

VII. Meetings of the Commission

1. The Commission shall normally meet once a year at a place and time to be determined by the Moderator in consultation with the Director. A minimum notice of three months shall be given for meetings except in cases of emergency.

2. Any ten members of the Commission or the General Secretary of the World Council of Churches may require a meeting to be convened for any purpose within the aims of the Commission and the Moderator shall forthwith convene a meeting with due notice of the purpose of it.

3. In the case of members who may be absent from meetings of the Commission, provided sufficient notice is given, the officers may invite substitutes.

4. Consultants may be invited to the meetings of the Commission based on special competence on major issues at the meetings.

5. The quorum for meetings of the Commission shall be one third of its members.

6. The Commission in session shall determine the general policies to be followed by the officers and staff in fulfilment of the aims of the Commission. The Commission in session may also approve statements proposed for general publication in the name of the Commission, but in

this case such statements are subject to the relevant rules of the World Council of Churches.

VIII. The budget

1. The Commission shall operate a budget within the budget of Unit II under the rules of the World Council of Churches.
2. The Commission may
 - a) subject to agreed World Council of Churches procedures, request and receive subscriptions and donations from corporate bodies and foundations, and individuals;
 - b) subject to agreed World Council of Churches procedures, request and receive legacies;

provided that no conditions are attached which are incompatible with its aims.

IX. Contacts with governments and intergovernmental bodies

A. *General principles of contact*

1.
 - a) The Commission may negotiate directly in its own name and in the name of the World Council of Churches with the United Nations and other international bodies, in conformity with the policies of the WCC.
 - b) In making representation to national governments or other national entities to advance a Christian view on any problem in accordance with its aims, the Commission shall do so ordinarily in consultation with member churches, national councils and the commissioners in the country or countries.
However, in exceptional circumstances the Commission may make such representations without such consultation and even when national or regional bodies do not concur.
2. In formulating policies for representations to governmental agencies, the following procedures may be employed:
 - a) the Commission may, when meeting, formulate policies;
 - b) the officers in their official capacities may formulate policies, provided that it is in agreement with the Commission's policy as provided in its aims and after consultation with the General Secretary of the World Council of Churches and the Moderator of the Central Committee, and with their concurrence;
 - c) a commissioner may not act in the name of the Commission or of

any of its officers or committees unless specific authorization has been given;

- d) the Commission may, in addition, prepare and recommend statements to the World Council of Churches for its consideration and to any appropriate assemblies or conferences meeting under the auspices of the World Council of Churches and to such bodies with which relationships have been agreed under the provisions of Chapter I.

B. Procedures of contact with the United Nations

In accordance with the arrangements provided by the United Nations and its specialized agencies, the administrative officers of the Commission are empowered to seek and maintain on behalf of the Commission and the World Council of Churches the following contacts:

1. Consultative status with the United Nations, its specialized agencies and other intergovernmental organizations.
2. Such contacts with other organs and specialized agencies as the officers may determine necessary to accomplish the Commission's aims.
3. The Commission shall, with the approval of the General Secretary of the World Council of Churches, be responsible for facilitating and arranging such direct contact with organs and specialized agencies of the United Nations as may be requested by other sub-units or units of the World Council of Churches, and by bodies with which special relations have been agreed under the provisions of Chapter I.
4. These by-laws may be amended by the Commission, provided that due notice has been given, subject to the approval of the Central Committee of the World Council of Churches.

Appendix IX
1986 BUDGET

Appendix IX

1986 BUDGET

<i>Budget entity</i>	<i>Total expenses budget</i>	<i>Internal recoveries & transfers</i>	<i>Net expense budget</i>	<i>Income</i>	<i>Transfers from fund balances</i>	<i>Allocation undesignated income</i>
General Secretariat	1,634,385	—	1,634,385	18,500	—	1,615,885
US office	607,569	—	607,569	120,000	—	487,569
OICD	457,128	457,128	—	—	—	—
WCC governing bodies	593,100	593,100	—	—	—	—
Library	583,551	463,551	120,000	120,000	—	—
Documentation Service	107,716	107,716	—	—	—	—
Conference and Travel Office	177,283	129,283	48,000	48,000	—	—
RSS Office	417,231	239,778	177,453	140,000	37,453	—
Total General Secretariat	4,577,963	1,990,556	2,587,407	446,500	37,453	2,103,454
Faith and Order	1,435,324	20,436	1,414,888	313,400	272,850	828,638
CWME	2,654,461	—	2,654,461	2,547,390	107,071	—
DFI	989,177	177,476	811,701	280,980	—	530,721
Church and Society	665,029	—	665,029	177,032	70,000	417,997
Unit I General	4,500	—	4,500	2,100	—	2,400
Total Unit I	5,748,491	197,912	5,550,579	3,320,902	449,921	1,779,756
CICARWS	10,981,424	—	10,981,424	9,915,500	1,065,924	—
Unit II Service Programme	954,510	446,660	507,850	1,471,976	—964,126	—
CCIA	1,552,727	—	1,552,727	315,400	1,237,327	—
PCR	1,335,713	—	1,335,713	514,352	821,361	—
CCPD	2,096,535	—	2,096,535	1,919,800	176,735	—
CMC	1,795,329	—	1,795,329	1,719,190	76,139	—
Total Unit II	18,716,238	446,660	18,269,578	15,856,218	2,413,360	—

<i>Budget entity</i>	<i>Total expenses budget</i>	<i>Internal recoveries & transfers</i>	<i>Net expense budget</i>	<i>Income</i>	<i>Transfers from fund balances</i>	<i>Allocation undesignated income</i>
Renewal and Congregational Life...	650,511	3,940	646,571	271,680	-	374,891
Youth	686,348	43,605	642,743	293,660	165,748	183,335
Women	742,705	-	742,705	657,105	85,600	-
Education	2,447,896	254,932	2,192,964	1,938,298	254,666	-
PTE.....	1,884,399	-	1,884,399	1,685,530	198,869	-
Unit III General.....	11,750	-	11,750	-	-	11,750
Total Unit III.....	6,423,609	302,477	6,121,132	4,846,273	704,883	569,976
Communication	6,755,136	2,880,734	3,874,402	1,283,500	-	2,590,902
Ecumenical Institute, Bossey	2,185,900	-	2,185,900	2,013,100	-	172,800
Finance and Central Services	2,256,000	1,776,178	479,822	479,822	-	-
General Reserve			100,000			100,000
Seventh Assembly Reserve			300,000		300,000	
Undesignated income				6,900,000		
1985 US\$ income					248,773	
Operating balance.....					168,115	
General total.....			39,468,820	35,146,315	4,322,505	7,316,888

Appendix X

DOCUMENTS AVAILABLE ON REQUEST*

Moderator's report (4.6)
General Secretary's report (4.7)
General Secretary's sermon at the opening worship (7.2)
Summary of the four Bible studies by Bishop Stendahl (7.15)
Address of President Alfonsín to the Central Committee (Spanish and English)

General Secretariat

General Secretariat activities report (4.1)
General Secretariat report (4.2)**
World conferences, consultations and meetings (4.5)
Membership of commissions and working groups (4.9)
International consultation on resource sharing (4.11)
Report of the General Secretariat Committee (4.15)

Unit I

Programme Unit on Faith and Witness activities report (1.1)
Report of Unit I (1.2)**
Report of Unit I Committee (1.3)

Unit II

Programme Unit on Justice and Service activities report (2.1)
Justice, Peace and Integrity of Creation (2.2)
Proposal for amendment to By-Laws of Unit II, Article IV 4 (2.3)
Role of the WCC in international affairs (2.5)
World consultation on inter-church aid, refugee and world service (2.7)
Report of Unit II Committee (2.9)

Unit III

Programme Unit on Education and Renewal activities report (3.1)
Report of Unit III (3.2)**
Letter from Nairobi, 26 July 1985 (3.4)
Report of Unit III Committee (3.5)

*Numbers in parentheses indicate the number of the Central Committee document. All documents listed are available in English, French, German and Spanish.

**Main items for discussion by the Committee.

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